LOYAL SERMONS IN Diſloyal Times.

By *JOHN HIGHAM*, M. A. and Rector of *Wotton* in *Surry*.

1 PET. 2. 13.

Submit your ſelves to every Ordinance of man for the Lords ſake, whether to the King as ſupream.

S. Aug. contra Fauſt. Manich.

A Deo ſane ſive jubente ſive ſinente.

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To that unſpotted Pattern of Loyalty and true Generoſity,

GEORGE EVELIN, Sen.

Of

WOOTTON

In the County of

SURREY Eſq;

Honoured Sir;

I Here preſent you with *A Loyal Looking-Glaſs*, which diſcovers what you and I, and all good Subjects ſhould be to their Royal Sovereign. I have taken the boldneſs to engrave your name on the cover of it, if you pleaſe to open

it, to preſent your ſelf before it, and examine your actions by it, ſo far as they relate to what is directed in it; you will ſee your ſelf the very ſame what others, overlooking you, have known and acknowledged you to be a *Loyal Subject*, which makes both for your credit and your comfort, although it hath bin heretofore laid in your diſh as your crime, by thoſe who maligned you for it, and ſought your ruine by it. But God be thanked, who gave you not over as a prey unto their teeth; that ſnare was long ſince broken, and you happily delivered.

It is not my intent by the Dedication of this Treatiſe to court you to its Patronage, which were in vain, and to no purpoſe; for if ever a Diſcourſe, for its ſubject-matter, could promiſe acceptance

to

to its ſelf, and ſecurity to its Author, this one would think might do it to the higheſt pitch of confidence, in that it treats of the Higher Powers, yea the higheſt both in Heaven and Earth, God and the King; calling upon us to fear the firſt for himſelf, becauſe he is ſo; and his Vice-gerent (if not for his own perſonal merits yet) for his ſake that made him ſo. From the leaſt and loweſt of theſe I might expect in equity (but in all humility) that while I defend his Royalties with my Pen, he ſhould protect my perſon with his Sword: and the rather, becauſe whatever blows are made immediately at me, will in ſome ſenſe reach himſelf.

Periculoſum eſt in eum ſcribere q:i poteſt proſcribere.

It hath been experimented that a Bullet piercing through a ſolid body, hath made the wound the

more dangerous, and its cure the more difficult, by reaſon of thoſe ragged pieces, and noxious ſplinters which it hath forced along before it. I ſhould willingly interpoſe my carkaſs between my King and danger, but it would grieve me more for him then for my ſelf, if it ſhould paſs through me and lodge it ſelf in that Royal Breaſt; more yet if that wound ſhould prove the more hazardous, as being made upon Majeſty, through the deſpicable ſides of ſuch an inconſiderable piece of mortality.

But however I may flatter my ſelf, I have cauſe to fear that theſe my hopes may fail me, ſith neither Majeſty nor Innocency it ſelf, can be a ſufficient ſhield againſt the envenomed Arrows of malicious Tongues; yet notwithſtanding one would think, that although

ſome

ſome may be ſo fool-hardy as not to fear the King, who may kill the body, but can do no more; yet none could be ſo ſottiſhly ſtupid as to caſt off all fear of God, who can kill both body and ſoul, and caſt both into Hell; ſith never any one as yet hardned himſelf againſt him and proſpered. In reference to the one I look upon my ſelf as an inferiour Subject; under the other I am imployed by virtue of my Calling in a place of no ordinary truſt, being Gods Embaſſadour; and may expect indemnity by the Law of Nations. If any daring *Hanuns*, in the faithful execution of my Office ſhall defame me, as he deformed *Davids* ſervants, ſhaving off their Beards by halfs, and curtailing their Garments to expoſe their nakedneſs to publick view; they may

Mat. 10.28. *Job* 9. 4.

2 *Sam.* 10.4.

well expect that God, whoſe Miniſter I am, ſhould reſent the affront as offered unto himſelf, and ſeverely revenge it; by wounding the heads of ſuch provoking enemies, and the hairy ſcalp of ſuch incorrigible ones as are reſolved to go on ſtill in their wickedneſs. So that if the one fail me becauſe he cannot, I am ſure the other can, yea I have it under his hand that he will protect me; he hath made me a firm promiſe that he will be with me, and having that, I neither care nor fear who they are that ſhall appear againſt me.

And yet for all this, we have lived in an Age in which that corrupt Judge hath ſome Fellows, and many more Followers; who neither fear God, nor reverence man. Which gives me a ſufficient *Item* to provide againſt thoſe ſtorms which

which others have met with, who have embarqued themſelves in the ſame bottom; who for their charitable endeavours to cleanſe and heal mens feſtered ſores, have received the common Fee of galled backt Jades, a malicious and ungrateful kick. While they have ſought to reduce unruly Swine into a better order, they have raiſed a cry, and brought the whole Herd about their ears which have affronted them with their ſtubborn Biriſtles, and injured them as much as they could with their miſchievous teeth. And have I any hopes of ſpeeding better? but that when I hold before them my Glaſs they ſhould daſh it againſt the Walls; and when I offer them water to waſh their defiled faces, they ſhould caſt dirt into mine. And it is ſad to conſider what Advocates

Oſtendo illi lutum & aſpergit me luto, oſtendo illi ſpeculum & allidit parieti.

cates ſuch find among men of parts, who might do God and their King better ſervice, then by palliating other mens guilt, and ſo conſequently hardning them in thoſe ſinful courſes, from which they are bound by the Law of Chriſtian Love to do their utmoſt to reduce them, which would gain them more of love from God, and of reſpect from all good men; whereas they cannot reproach themſelves more, then by raking in the Chanel (as ſome have done) for the blackeſt dirt to beſpatter the reputation of pious and well-meaning perſons, who have ſought to inform them better.

If any ſhall have that in deſign againſt me, I ſhall ſave him the pains of a private ſcrutiny by a free and publick confeſſion, that I am the greateſt of ſinners; and

and am ſo far from ſheltring my ſelf in the Croud, or extenuating my ſins with the uſual plea, *I am not alone, there are as many ſinners as men, becauſe there is no man lives and ſins not;* that I could heartily more then hopefully wiſh, that there were none ſo beſide my ſelf in the world. And if this will not ſatisfie, could I in the leaſt think it would conduce to their good, or prove but a probable means to make them better, I would ſhame my ſelf yet more; make my greateſt Adverſary my Confeſſor, and give him an exact Catalogue of all my particular failings, ſo far as my frail memory would ſerve me, and after all this do Penance in the largeſt ſheet that either Pen can fill, or Penny purchaſe. For my part I never durſt look on anothers errour as an excuſe for my ſin; and if any do upon mine

Fit plerumque ut dum iniqui in ſe mala defendere nequeant vitia contra vitam corripientis exquirunt, & eo ſe criminoſos non exiſtimant ſi crimina aliis imponant; qui cum vera invenire nequeant fingunt ut ipſi quoque habeant, quod non impari juſtitia increpare videantur. Greg. Mor. 10

mine for theirs, I fear they will find themſelves miſtaken in that *day, when every man ſhall give an account of himſelf unto God, and every individual offender ſhall be adjudged to bear his own burden.* Others may think my Nails too long, and to deſerve a paring to the quick, becauſe I have made ſo large an uſe of them; but theſe conſider not what an old overgrown thick skined Witch I have to deal with; and if I have ſcratcht her ſo deep as to make her bleed, it is not upon ſuſpition by way of trial, but upon ſufficient conviction, and in a way of revenge. She ſtands upon Re-
1 *Sam.* 15. 23. cord for one of old, and hath given us freſh inſtances to aſſure us that ſhe is as deeply in league with *Belzebub* as ever, and is not in the leaſt reformed: but hath within theſe few years exerciſed her devilliſh art

art in bewitching many thouſands of our fellow-ſubjects. It is her deſtruction and their cure that put me upon this project.

But laſt of all, and that which troubles me not leaſt of all, is the thoughts that I may hereby expoſe my ſelf to the cenſure, if not to the envy of my elder Brethren; who perhaps will impute it to *pride* and *vain-glory*, that ſuch a Stripling as I ſhould conceive any hopes with my ſling to proſtrate that great *Goliah*, who hath wrought ſo ſtrange a conſternation in the whole Army of *Iſrael*. But I dare appeal for my integrity to *God*, *the ſearcher of all hearts*, who is my witneſs that theſe Notes had never ſeen the light, had I in all my reading met with any Author in ſo great a ſurfeit of Books of all ſorts, who hath handled this ſubject in our Native

Native Language ſo fully as it deſerves, and as that great oppoſition which this Doctrine hath found in a few years both at home and abroad, hath rendred neceſſary. Neither have I publiſhed this as a *Superſedeas* to any mans good deſign and intention; but rather to excite them, being conſcious to my ſelf, that there are very many can do it better few worſe.

---Si quid novisti rectius iſtis candidus imperti, ſi non his utere mecum.

And ſo, good Sir, I return to you, whom I have held in a long ſuſpenſe, as to the chief ground of this *Dedication*; which is to revive the memory of your former favours to the unworthy Author, who owns and honours you as his loving and moſt obliging Patron: and hath given you this publick acknowledgment under his hand; ſo that if he ſhould at any time fail to anſwer them to the utmoſt of his power,

power, you may have an *ex ore tuo* to ſtop his mouth, while you make uſe of this as a rod of his own making to ſhame him to the world, and to ſcourge him the more ſeverely for his ingratitude.

I confeſs I have exceeded the limits of an Epiſtle, but by its more then uſual length, I have ſaved the labour of a Preface. I ſhall therefore with-hold you no longer from the ſight of the *Glaſs*, wherein you will ſee *Loyalty* (ſo far as my poor skill would ſerve me) drawn to the life, and that old deformed Hell-hag *Rebellion* arraigned, convicted, caſt, and condemned. And while a multitude of her advocates are crouding about her at the Bar, pleading hard for her pardon or reprieve, methinks I ſee you, and all loyal hearts upon the Bench, approving the *ſentence*, and importuning

ning her ſpeedy *execution.* I have, I hope, without offence to the *Higher Powers* concerned in the Text, taken upon me the Office of an *Ordinary*; and if that God who hath deſervedly the firſt place in it, ſhall ſo far ſucceed my endeavours, that in the diſcharge of it I may ſee her ſafely out of the World, I have attained to the higheſt ſtep of my ambition. And believe it, Sir, the very next is to approve my ſelf, what your multiplied obligations have ſo highly merited,

Your moſt obſequious
and grateful Beneficiary
JOHN HIGHAM.

ERRATA.

PAg. 11. line 12. read *for their* p. 14. l. 4. r. *Race* p. 16. l. 19. r. *Emperors* p. 19. l. 7. for *ſweetly* r. *ſeriouſly*. p. 22. l. 8. r. *or* l. 10. r. *willeth* p. 39. in Marg. r. *male*, dele *ſe* p. 60. l. 16. r. *Gods* p. 67. l. 12. dele *future*. l. ult. *Shi-* p. 87. l. 11. r. *had been one*. p. 88. l. 17. r. *bloud which he never ſhed*. p. 96. l. ult. dele *as well as*. p. 130. l. 11. r. *as being*. p. 140. l. 10. r. *actions for thoſe*. p. 147. l. 2. r. *it*. p. 152. l. 20. r. *fathers lands*. p. 156. l. 15. for *their* r. *that*. l. 25. for *him* r. *others*. p. 158. l. 16. r. *hodge Phyſician*.

A LOOKING-GLASS FOR LOYALTY.

PROV. XXIV. 21.

My Son, fear thou the Lord and the King.

THE Title of this Book ſuits very well with the Contents of it, being for the moſt part made up of Proverbs or Sentences, ſhort and ſweet, ſuch as are the delights of the ſons of men. The word from which they are tranſlated ſignifies *Rule*, *Superiority*, or *Excellency*; becauſe theſe of all other Speeches challenge the

preheminence. Such as for their brevity may be retained in a ſhallow Memory; and for their plainneſs may be apprehended by a Vulgar capacity. And without controverſie, theſe are ſome of thoſe three thouſand which *Solomon* ſpake; the *major* part whereof (as it is probably conjectured by learned Authors) periſhed in the *Babyloniſh* Captivity.

1 *King.* 4.42.

Ex pede Herculem.

But as a man might judge of the proportion of *Hercules* his body by the impreſſion of his foot; and as by thoſe lovely Cluſters of Grapes which the Spies brought from the Land of *Canaan*, the *Iſraelites* might ſatisfie themſelves of the fruitfulneſs of that Soil from whence they were taken; ſo by theſe, as a taſte, we gheſs at the excellency of the reſt. In the reading whereof, we ſhall find that verified, which his Subjects upon his firſt piece of Juſtice did acknowledge, that *the Wiſdom of God was in him.* There are enough of them yet left to make up a compleat Epitome of the whole Scripture: So that it is hard to ſay, whether we ought moſt to blame the malice of the Churches Enemies for the loſs of the reſt, and of other choice pieces; or to praiſe and extol the moſt wiſe Providence and great love of God, for reſerving a ſufficiency in theſe

1 *King.* 3.28.

these and the rest of the sacred Canon, to guide his Elect to their future bliss and happiness.

Among these Proverbs of King *Solomon*, which are not a few, I have made choice of one which contains in it a *Subjects duty to his Soveraign.* A Doctrine which for some years was too great a Stranger to many of our *English* Pulpits, and as great an one to the practice of *English* Subjects. The one thundring out Curses against *Meroz*, for not coming in freely and fully enough to the pretended help of the Lord against the Mighty. The other thereby either awed, or cheated into a horrid Rebellion against the Lords Annointed; as if it were a thing impossible for that man which feared his King to fear his God; whereas this Text tells us in effect the contrary, and that that Subject whoever he be, or whatever he pretends to, that hath shaken hands with the fear of his King, hath also at the same instant bid farewell to the fear of his God. This Scripture hath joined God and the King together; and I dare boldly proclaim him an enemy to both, that shall presume to sever or put them asunder.

The Text minds us of three things: Division.

1. Of a Duty that is owing, and that is *Fear*.

2. Of the Subject, by whom it muſt be paid, *My Son*.

3. Of the Object to whom it is due, and that is two-fold, *God and the King*. *And*, which ſhews that their intereſts are ſo interwoven, that he that fears one fears both, and he that fears not both, fears neither.

When the ſtately Fabrick of our *Engliſh* Monarchy was undermined and blown up by Anarchy, this Doctrine was buried in the Rubbiſh of its Ruines.

Before I enter upon the parts, according to that order which I intend, by Gods aſſiſtance to bound my diſcourſe with, I conceive it very requiſite to clear the Text of that Rubbiſh which the late looſe and licentious Times have caſt upon it; that ſo I may proceed with the leſs interruption in the erection of ſuch a Structure, as I hope will bear ſome proportion to this Royal Foundation, which was laid by him whom Wiſdom it ſelf commends for the wiſeſt of Kings. In order whereunto, I have thought it the beſt way for its quickeſt diſpatch out of the way, to gather it up into two Heaps.

This caſt up in two Heaps, in order to its removal.

The firſt heap *Obj.*

1. Some there have been in the World poſſeſſed with a Spirit of Anarchy, who have aſſumed to themſelves the boldneſs to draw up a Charge againſt this Charge, or

or rather againſt the Author of it, as that he aimed too much at ſelf; that this Leſſon which he would have his Subjects to learn, ſavours more of Intereſt than of Equity: and that little regard is to be had to what a King ſhall ſay in ſuch a caſe, who if allowed to be his own Carver, will not fail to cut large Morſels to feed his own inſatiable Prerogative: Let God allow him but an *Inch*, and he will take an *Ell*. God gives him his name, (*I ſaid ye are Gods*) therefore he thinks it no robbery to be equal with God, or at leaſt to go halfs with him in his Worſhip. Such black dirt they fear not to caſt in the face of Majeſty; as if what he had written had been from his own private motion, and not from Divine Inſpiration; although they cannot but know, if they know any thing, that this whole Book and every part and parcel thereof, is of as much Authority with their holy Mother the Church, as any of the other which are reputed Canonical.

K. *Solomon* accuſed of Self-ends.

Pſal. 82. 6.

Thoſe who make this Objection, are ſuch for the moſt part, whoſe judgments have been ſowred with the Leaven of Levelling Principles, that would advance the Shrub to the height of the Cedar, or bring down the loftieſt Cedar to the eſtate of the

Sol. The Character of the Objectors, and their deſign detected.

loweſt Shrub: Who if they may not be all Kings, will allow of no Kings at all. Their endeavours are to bring all to an Anarchy, and to the end of that Anarchy, *viz.* a Parity, which in effect makes a Kingdom a Monſter, a Body without a
1 *Cor.* 14. 33. Head: Oppoſing therein all Order, and
His Right pleaded. by conſequence him, who is the God not of Confuſion, but of Order. The ſame God that made all Men, made all Degrees and Orders of Men; ſome high, others low; ſome Kings to govern, others Subjects to obey: as he hath put a difference
1 *Cor.* 15. 41. in the Cœleſtial Lights, ſo that *there is one glory of the Sun, another glory of the Moon, and another glory of the Stars*; and theſe glorious Stars differ from one another in glory: ſo hath he put the like among the chiefeſt of all his ſubcœleſtial Creatures, Men, both as to their external conditions, and their internal qualifications. And ſo I might paſs over this without auy further trouble, having given this ſhort Character of theſe mens Faction, Opinion, and Deſign; which of themſelves without any further Argument, are a ſufficient Confutation. But to convince ſuch (if poſſible) of their errour, and to confirm others in that Allegiance which they owe, and deſire as good Chriſtians, and good Subjects

Subjects to pay to Gods Vicegerent, their Lord and King. It will not be amiss to take a little pains to discover the ignorance or malice of those that make this Objection.

Certainly they can have no just cause to accuse *Solomon* of Self-ends, sith in that Precept of his in the Text, he requires no more as a King, then what God who is the King of Kings gave him, in giving him a Kingdom. And if they think him, because a Party concerned, no fit Judge in the case, surely we have as much reason to refuse to admit them, who are Plaintiffs, to the Umpirage. In all judicial proceedings, especially about *meum & tuum*, there is a Plaintiff, a Defendant, and a Judge who hath a determining Power, having heard both Parties; so that neither of them shall be their own Carvers; but are to acquiesce in the decision of that third person. Here are the Plaintiffs, namely, these Objectors; and here is the Defendant, *viz. Solomon*, in the just defence of his own Rights: the Question is, who shall be the Judge? None so fit, I conceive, to decide this Controversie between the King and his Subjects, as he who made both King and Subjects: whom the Holy Spirit of God in the

The Decison of the Controversie referred to the blessed Trinity.

1 Chron. 19. 7. mouth of good *Jehoshaphat*, proposeth as a pattern for all Judges to imitate. Neither need they fear that in his Court, which is made up altogether of equity, *Might* will overcome *Right*, for with him is no respect of persons; or that a *Gift* will blind his eyes, and cause him to pervert Justice: if any were so wicked as to offer it, yet God is more righteous then to accept it. If you would know his mind in the Case, you must have recourse to his infallible Oracles the Holy Scriptures; which judge it for *Solomon*, condemning the other for injuriously detaining his right. These will tell you how unanimously the holy, blessed, and undivided *Trinity*, concur in that Decision; that God the Father hath given us a Law, God the Son hath set us a Pattern, and God the Holy Ghost hath inspired the Prophets and Apostles in the Times of the Old and New Testament, to call upon all Subjects to pay this duty to their Princes.

I. God the Father.

1. I suppose few, unless they be professed Atheists, will dispute the Divine Institution of that Law which *Moses* received on the Mountain to deliver to the People; but subscribe to its Preface, as a truth which they are very well satisfied in,

in, that God ſpake all thoſe words; and if all, then thoſe, *Honour thy Father and thy Mother*, which in order in our common account is the fifth, but in St. *Pauls* the firſt with promiſe; that is, with a particular promiſe, or promiſe made to the obedience of that particular command. The ſecond hath a promiſe annexed, but that is more general, not reſtraind to that ſingle precept, but is extended generally to the obedience of the whole Law, *ſhewing mercy to thouſands of them that love me and keep my Commandments*. We uſually reckon it the firſt of the ſecond, but *Philo* the *Jew* the laſt of the firſt *Table*. As though men had never performed their whole duty to their Father in Heaven, unleſs they give the honour there required to their Fathers here on Earth, which bear his Image: therefore he joined them both together in the ſame Table, as *Solomon* doth *God* and the *King* in the ſame precept here in the Text. *Epheſ.* 6. 2. *Philo Jud.*

But ſome perhaps will be apt to queſtion, what a King can challenge from his Subjects, by virtue of that Command now under conſideration; wherein neither King nor Subject are ſo much as named? Theſe are to conſider, that the word Father is not of ſo narrow a Conſtruction as they *Queſt.* *Anſw.*

they would ſeem to conceive; yet that (it may be) too large for their duty too; but it is to be underſtood of all who are called by that name, or which for their Fatherly care deſerve to be ſo called. Beſides Natural Fathers from whom we have our being of Nature, there are which are ſo called in a Spiritual ſenſe; that is, Miniſters; from whom, under God, we have our being of Grace, without which it would be better if we had never been at all. Saint *Paul* tells the *Corinthians*, which is not a ſyllable more then what another Miniſter may ſay of any, where his labour hath found the like ſucceſs, *though you have many Inſtructors, yet ye have not many Fathers, for in Chriſt Jeſus I have begotten you through the Goſpel.*

Natural Fathers.

Spiritual Fathers.

1 *Cor.* 4. 15.

Oeconom. Fathers.

Moreover there be Oeconomical Fathers, ſuch as are Maſters to their Servants; [*Father if the Prophet had commanded thee ſome great thing, wouldſt thou not have done it*] ſay *Naamans* Servants to their Lord, when they heard him diſpute ſo paſſionately againſt the means of his cure.

2 *Kings* 5. 15.

Fathers by Age.

1 *Tim.* 5. 12.

There are alſo old men, whom for their Age we ought to reverence as Fathers. In former Times thoſe perſons were looked upon with an eye of reſpect by all who pretended to civility, although their outward

vard condition were never ſo mean; vho had outlived the ſight of their eyes, r the taſte of their palats, on whoſe head he Almond Tree did flouriſh, and on whoſe forcheads Age had plowed her eepeſt furrows. It was noted as an ill *men*, and a ſign of great confuſion, when he Children preſumed againſt the Anti- nts; and when the faces of the Elders vere not had in honour. *Iſa.* 3. 5. *Lament.* 5.12.

Shall theſe, and ſeveral others be hought for more particular care, (the Fa- her of his Children, the Miniſter of his lock, the Maſter of his Servants, the Tu- or of his Pupils, the Schoolmaſter of his cholers, *&c.*) worthy; and do not Kings nuch more deſerve it, if faithful in the iſcharge of their truſt, that have the care f all their Subjects incumbent upon them? Fathers of their Country.

Adrian the Emperour was wont to ſay e was a King, not for himſelf, but for is People; conceiving himſelf obliged y virtue of his Office, to mind more the ommon good of his Subjects then the articular good of himſelf. Such mens onours are not (if deſerved) without heir burdens: and though the outſides f their Crowns be ſet with precious tones, which make a glorious ſhew, da- ling the eyes of their Spectators, yet they *Adrian.* *Non mihi ſed Populo Rex ſum.* *Honos Onus.*

ſit

they would ſeem to conceive; yet that (it may be) too large for their duty too; but it is to be underſtood of all who are called by that name, or which for their Fatherly care deſerve to be ſo called. Beſides Natural Fathers from whom we have our being of Nature, there are which are ſo called in a Spiritual ſenſe; that is, Miniſters; from whom, under God, we have our being of Grace, without which it would be better if we had never been at all. Saint *Paul* tells the *Corinthians*, which is not a ſyllable more then what another Miniſter may ſay of any, where his labour hath found the like ſucceſs, *though you have many Inſtructors, yet ye have not many Fathers, for in Chriſt Jeſus I have begotten you through the Goſpel.*

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1 *Cor.* 4. 15.

Oeconom. Fathers.

Moreover there be Oeconomical Fathers, ſuch as are Maſters to their Servants; [*Father if the Prophet had commanded thee ſome great thing, wouldſt thou not have done it*] ſay *Naamans* Servants to their Lord, when they heard him diſpute ſo paſſionately againſt the means of his cure.

2 *Kings* 5. 13.

Fathers by Age.

1 *Tim.* 5. 12.

There are alſo old men, whom for their Age we ought to reverence as Fathers. In former Times thoſe perſons were looked upon with an eye of reſpect by all who pretended to civility, although their outward

vard condition were never ſo mean; vho had outlived the ſight of their eyes, r the taſte of their palats, on whoſe head he Almond Tree did flouriſh, and on vhoſe foreheads Age had plowed her leepeſt furrows. It was noted as an ill *omen*, and a ſign of great confuſion, when he Children preſumed againſt the Anti- nts; and when the faces of the Elders vere not had in honour. *Iſa.* 3. 5. *Lament.* 5. 12.

Shall theſe, and ſeveral others be hought for more particular care, (the Fa- her of his Children, the Miniſter of his lock, the Maſter of his Servants, the Tu- or of his Pupils, the Schoolmaſter of his cholers, *&c.*) worthy; and do not Kings uch more deſerve it, if faithful in the iſcharge of their truſt, that have the care f all their Subjects incumbent upon them? Fathers of their Country.

Adrian the Emperour was wont to ſay e was a King, not for himſelf, but for is People; conceiving himſelf obliged y virtue of his Office, to mind more the ommon good of his Subjects then the articular good of himſelf. Such mens onours are not (if deſerved) without heir burdens: and though the outſides f their Crowns be ſet with precious tones, which make a glorious ſhew, da- ling the eyes of their Spectators, yet they *Adrian. Non mihi ſed Populo Rex ſum.*

Honos Onus.

ſit

sit very uneasie upon their heads; being lined with the pricking Thorns of those daily cares, which do attend them. Neither are their temples so compassed with the one, as their minds are besieged with the other. That King in *Homer*, complained that great *Jupiter* in that respect, had made but little difference between him and a Prisoner, accounting his Cares his Prison. And it is storied of *Augustus* a *Roman* Emperour, that hearing of a *Roman* Knight who was imprisoned for debt, and yet slept as sweetly as if he were at liberty and owed no man the value of a penny; he sent after his death to buy his Bed, conceiving there must be something more then ordinary in it. If so, Princes more then any have need of such Beds; because they of all men have most cares. And the same Author relates a saying of the same Emperour to his *Livia*, *Had we not businesses, and cares, and fears, above any private persons, we should be equal to the gods*: their breasts are as the Ocean, whereinto the cares of private men do empty themselves. And their affection is excellently exprest by that Phrase of *carrying their Subjects in their Bosome*: and little do they know the tender bowels there are in their Governours towards them,

Augustus.

Ἰσόσθεοι ἦμεν εἰ μὴ καὶ πράγματα καὶ φροντίδας καὶ φόβους ὑπὲρ πάντας τοὺς ἰδιοτεύοντας ἔχομεν. *Dio. Cass. Numb.* 11.12.

them, borrowing time from their own reſt to plot and contrive for their good; if they did, they would value them at a higher rate then moſt of them do.

When *Julius Cæſar* had overcome *Pompey*, at that fatal Battle fought between them in the *Pharſalian* Fields, and had purſued his Victory ſo far as *Egypt*, whither he fled, and where he was baſely murdered; his two Sons *Sextus* and *Cneius*, heirs of their Fathers Valour and Misfortunes, one of them being ſlain at *Munda* in *Spain*, the other forced to ſhelter himſelf in *Celtiberia*; in ſo much that an end was generally conceived to be put to thoſe Civil Wars, which owed its riſe and original to the ſtout Spirit of the one, and the haughty Courage of the other; or rather to the boundleſs ambition of both: the one brooking no Superior, the other no Equal. The Senate at his return, the better to expreſs their gratitude for their deliverance from the miſeries of that War, welcomed him home with new invented Titles of Honour; ſtiling him among others, *The Father of his Country*, and the ſame was afterwards conferred upon many that ſucceeded him: yea, the *Romans* thought they could not give an higher to thoſe who deſerved the higheſt, for their care of the Commonwealth. Se-

Julius Cæſar.

Sextum fortuna in Celtiberia abſcondit. Florus de Geſt. Roman.

Pater Patriæ.

Roma Patrem Patriæ Ciceronem libera dixit. Juvenal. Sat. 8.

Several hundreds of years before this we find it in uſe in other Nations. *Orus.* the third of the *Pharaohs* or Kings of the *Egyptian* Rule, who ſwayed the Scepter of that Kingdom about two thouſand and two hundred years after the Worlds Creation, was that *Pharaoh* which advanced *Joſeph* to be his Vice Roy, changing his Iron Fetters into a Chain of Gold, his Rags, into Robes, and his Stocks into a Chariot, wherein he rid in State, with a multitude of Attendants, and an Herald *Gen.* 41. 43. proclaimed before him *Abrech*, that is, ſay ſome, *the Kings Father*. An interpretation that ſutes exactly with his own expreſſion, when he made himſelf known *Gen.* 45. 8. to his brethren, *God hath made me a Father to Pharaoh, Lord of all his houſe, and Ruler throughout all the Land of Egypt.* But whether it agrees ſo well with the Original, I have not skill enough in that Language to determine. According to St. *Jerom.* St. *Jeroms* tranſlation, it ſounds as much as *a tender Father*, as having a tender care both of his and his Subjects weal, contriving and adviſing an effectual way in a tedious Famine, to ſupply them with neceſſaries for the ſupport of their lives; and when the management of it was committed to his truſt, he diſcharged it with that

that prudence and integrity, that he gained the love both of Prince and People. What respect the first had to him, we may gather from the name which he imposed on him, *viz. Saviour of the World.* And what an high veneration the other had for him, an ancient Ecclesiastical Author informs us, that the *Egyptians* finding themselves infinitely obliged for his care and providence, consecrated him under the name of *Serapis*, that carried a measure of Corn upon his head, to signifie that he was the god who had given them bread.

Zaphnathpaaneah. *Gen.*41.45. *Julius Firmicus.*

Once more, This Title applied as aforesaid, pleads a longer prescription yet among the *Philistines*, who were governed at first by one King, sometimes by five, according to the number of their principal Cities, but always united in the time of any approaching danger; and whatever was the name of the King his title was *Abimelech.* The King of *Gerar*, when *Abraham* went to sojourn there, is called *Abimelech.* So likewise is he that came to *Beersheba* desiring a League with *Isaac*, supposed (by the distance of time) to be another of the same name, it being by computation fourscore years between his first sojourning there with his Father, and this which was after his Fathers death; and

*Gen.*21.1,2. *Chap.*26.26.

que-

queſtionleſs they kept the ſame ſo long as it was a Kingdom, till they loſt both their power and their reputation too: For that King before whom *David*, many hundred of years after that, feigned himſelf mad, is (in the Inſcription of that *Pſalm*, which he penned upon that occaſion in teſtimony of gratitude to the Author of his deliverance) called *Abimelech*; it is confeſt in the Hiſtory of it, to which that refers us, we find his name to be *Achiſh*: and the reaſon why *Achiſh* in the one ſhould be *Abimelech* in the other, is not becauſe he was *binominis*, as one would have it, but becauſe the firſt was his Name, the other his Title of Honour: which was common to all the *Philiſtin* Kings, as *Pharaoh* was to the *Egyptian*, and *Cæſar* to the *Roman*: and this in the true ſignification of it is neither more nor leſs then *My Father the King*. And that they may not think this a Title given only to Heathen Governours by their Subjects, out of a blind devotion; or that it is a ſtranger as to this ſenſe in the Sacred Dialect, unleſs when they are mentioned; let them conſult theſe Quotations in the Margent, and that promiſe made by God himſelf to his Church, which hath reſpect to the times of the Goſpel, and tends very much to its pro-

Pſal. 34.

1 *Sam.* 21.

Aben Ezra.

Quod Achiſh hoc loco dicitur Abimelech, Baſilius ex traditione majorum & alii exiſtimant nomen illud Regibus Palæſtinæ fuiſſe commune, &c. Mollerus in loc.

1 *Sam.* 24. 11.
2 *Chron.* 29. 11.
Job 29. 16.

propagation and advancement in the accompliſhing and fulfilling thereof, *viz.* *Kings ſhall be thy Nurſing Fathers, and Queens ſhall be thy Nurſing Mothers.* If they deſire to be ſatisfied, why God uſeth the names of Father and Mother to ſignifie the reſt? It is becauſe that Government juſtly challengeth the precedency in reſpect of Antiquity; that of Father and Mother over their Children taking place ſo ſoon as they had Children to govern; at leaſt ſo ſoon as they were in a capacity to be governed. And it is from this that all others are to take their rule and direction.

Iſa.49.23.

Queſt.

Anſw.

And it is no difficult matter to give a ſatisfactory anſwer to them who will ſubmit their judgments to Reaſon, why all the above named particular Callings are comprehended under this as the general?

Queſt.

And that is, Becauſe they perform ſuch duties as belong to Parents. It belongs to them to inſtruct their Children, therefore Paſtors and Teachers are our Fathers, who do that good Office for us in their ſtead; in a better manner poſſibly then they can do it in their own perſons: many Parents being ſo ignorant, that they have need to be taught themſelves. The

Anſw.

Father is to provide for his Child, therefore Patrons and Benefactors are our Fathers, who take that Fatherly care of us, ; which the other would willingly do, but cannot ; having it may be, no more Water then what will ſerve to drive their own Mill. It belongs to them to procure the good of their Children, therefore Kings are called Fathers, becauſe they mind and endeavour the good of their People. And although the duty owing to each of theſe in their reſpective capacities are compriſed under one and the ſame word *Honour*, yet the *plus* or *minus* of that honour muſt be according to the degree and meaſure of thoſe benefits that their Relations reap by them. The *Phariſees* preferring their ſpiritual before their natural Parents, had been the more juſtifiable, had they not made their pretended reſpect to the one, a colour for their unnatural neglect of the other. Saint *Paul* the Doctor of the Gentiles, and one of the ſame Sect (according to his own account which he gives of himſelf, while in the ſtate of his unregeneracy) lived a *Phariſee*. He, when in his Epiſtle to *Philemon* he pleaded for the reception of his runnagate Servant *Oneſimus* (as light it ſeems of finger as of foot, as appears by his expreſſion, where

Phariſees.

Mat. 15. 4, 5.

Acts 26. 5.

Philemon v. 18.

where he ſweetly mitigates his ſhameful eſcape by the name of *wrong*, and his theft by that of *debt*) among other Arguments minds him of the obligation of his Converſion, which he owed next under God to him, and for that, himſelf. And S. *Bernard* ſweetly contemplating the mercy of God to him, both in reſpect of his firſt and ſecond birth, thankfully acknowledgeth him as the principal efficient of both: but withal that his obligation is the greater from the latter; ſaying, *If I owe my ſelf to God for making me, what do I owe to him for renewing me, or making me a new creature when I had marred my ſelf? there was more concurring to the work of my Redemption then to that of my Creation; in the one he gave me to my ſelf, in the other he gave himſelf to me: therefore I owe my ſelf for the one, and (if poſſible) more then my ſelf for the other.* *Alexander* the Great would commonly ſay he owed more to *Ariſtotle* that taught him, then to *Philip* that begat him. And *Gracchus* ſhewed more reſpect to his Nurſe that fed him with her breſt, then to his Mother that bare him in her womb; oppoſing the careſulneſs of the one, to the careleſsneſs

Philemon v. 19.

Si totum me debeo pro me facto, quid debeo pro me refecto? nec enim tam facile refectu quam factu; in primo opere me mihi] dedit, in ſecundo ſe. Bernard. de diligendo Deo.

Alexander.

Gracchus. Tu ſolum novem menſibus me geſtaſti in utero hæc vero me tribus annis integris in ulnis & amplexibus fideliſſime nutrivit, negaſti id mihi quod Planta ramis, quod Simea catulis non negavit. Jun. Ruſticus, lib de Educatione.

of the other, who denied him that, that ſenſleſs Plants afforded to their tender branches, and the brute Creatures to their ſhiftleſs young. Is there not then as much or more honour due to Kings, both for their Government and Protection; without which the one could not do their duty, nor the other receive the benefit? When *Jeremiah* in his *Lamentations*, ſtiled *Joſiah* the breath of his Subjects noſtrils, he gave them thereby to underſtand that they were indebted to him for that common benefit of the Air to breath in; and that the breath which they drew, they drew in a ſenſe through and by him.

Lam. 4.20.

Except. *Ex Muſculo.*

But probably theſe will except againſt what hath been ſaid to clear theſe ſeveral intereſts in that precept, and oppoſe the authority of *Muſculus*, a man pious in his life, and eminent for his Learning, publick Reader of Divinity in the City of *Berne* in *Helvetia*; who in his Common Places treating of the fift Commandment, ſaith it needeth no declaration who are meant by Father and Mother, it being known to all men that they be our Parents of whom we are born and bred; and accounting the including in them the Magiſtrates and Miniſters, *&c.* a Vulgar Errour, affirming that there is nothing there com-

commanded of them; and that there are other places in the Scripture which admoniſh us to honour our Governours, Civil and Eccleſiaſtical, Miniſters, Tutors, Maſters and Elders.

Anſw. There are ſo indeed, and withal this liberty granted *to prove all things*; which implies a Rule by which they are to be tried; *To the Law, and to the Teſtimony.* Whatſoever that commands is a duty, and whatſoever that forbids is a ſin, though never ſo curiouſly flouriſhed over by the ſleights of a ſubtle adverſary that lies in wait to deceive us. *E contra*, Nothing is a ſin but what is there forbidden; nothing is a duty but what either in expreſs terms, or by direct inference is there commanded; otherwiſe that *Sweet Singer* of *Iſrael* had gone a Note above *Elah* (as the *Muſicians* ſay) when he gave this Epithite to this very Law, *perfect*; which it cannot be ſaid to be if any thing be wanting. And if this and thoſe other ſeveral Callings ſhould not in that Precept be underſtood, the Law ſhould be defective in omitting many principal duties. *David* indeed had ground ſufficient for that expreſſion, from thoſe words of that great God who was the Law giver; which requires ſo exact a compliance to that Law

Conceſſ.

1 *Theſſ.* 5. 21.

Iſa. 8. 20.

Pſal. 19.

Deut. 12. 32.

ſo given, as that a man can neither fall ſhort nor fold over, do either leſs or more then it injoins, without ſin. Therefore *whatſoever I command you take heed you do it; thou ſhalt put nothing thereto, nor take ought therefrom.* So that if when St. *Paul* commanded ſubjection to the Soveraign Powers, giving to them, thoſe impowered by them, Tribute, Cuſtom, Fear, Honour; when he will to double their honour, to thoſe that rule well, eſpecially if they *labour in the Word and Doctrine*; or that they think them worthy of double honour; when he would have thoſe that are Servants to obey their Maſters according to the fleſh, they had asked what ground he had for ſo doing? without all queſtion he would have referred them to this precept, which injoins all to honour their Parents. It is confeſt a Subject might well diſpute his Princes intereſt in that fear which the Text calls for, were he bound to look no further then into the Letter of the Law, where is no mention made either of the one or of the other. But as he cannot be a good Lawyer who never ſtudied the meaning of the Law in the Commentaries of ſuch as are learned in the Law, who have taken much pains for their own ſatisfaction, and their Readers profit;

Rom. 1. 1.

Verſe 7.

1 Tim. 5. 17.

Conceſſ.

ſo

ſo that man can be no expert Chriſtian that doth not ſearch the Scriptures of the Prophets and Apoſtles, which are authentick Comments upon that Law, and allowed Interpreters of the ſame. So then whatever we read of Fear, *&c.* it is upon the account of that command, *Honour thy Father.* The King is a Father, ſo called not only by man, but by God himſelf, who made him a King; therefore he muſt be honoured, ſo runs the Precept; he muſt be feared, ſo ſaith the Text. In a word, 'tis worth your obſervation, that this King calling upon his Subject for it, ſpeaks unto him as a Father to his Child, *My Son*; as if on purpoſe by that endearing appellation, to lead him as it were by the hand to that very commandment, that ſo he might convince him of the neceſſity of the Duty.

II. God the Son. *Deut.* 18. 18.

2. God the Son, when he came out of the boſom of the Father to take mans nature upon him, and to execute the office of a Prophet (under which notion he was promiſed long before to his Church) he came not (as he himſelf ſaith) to deſtroy, but to fulfil his Fathers Law; not to confound, but to expound it; not to give us a new Law, but to inſtruct us in the meaning of the old. And therefore when he *Mat.* 5. 17.

John 13.34. ſaith, *A new commandment give I unto you*; either by *novum* we are to underſtand *renovatum*; not a new addition, or addi-

Deut. 4.2. tion of a *new* Law to the *Old*, expreſly prohibited; but a new edition of a Law which was given of old, or becauſe it is urged upon a new account, [*as I have lo-*

Καθὼς ἠγάπησα ὑμᾶς. *ved you*] propoſing himſelf as their great Exemplar, in imitation of whom, and in ſome caſes, if need required, they ſhould die for their brethren. This is according

Dr. *Hammond* in *John* 13. to the ſenſe judicious *Hammond* gives of it. Being now to take my laſt leave, I give you this ſpecial new Command, that from the manner and degree of my love to you expreſſed, in venturing, nay, loſing my life for you, ye alſo learn and practiſe the ſame degree of loving one another; that is, that all Chriſtians abound one towards another in all Charity, and venture their lives for the good of others, eſpecially for the propagating of the Goſpel, doing good to their ſouls. This is to write after that matchleſs Copy which Chriſt hath ſet us in his own example,

Epheſ. 5.2. *who loved us and gave himſelf for us to be an offering and a ſacrifice of a ſweet ſmelling ſavour unto God*: ſo that what he did was upon the account of his free and undeſerved love: but what we muſt do and ſuffer

for

for one another is upon the score of bounden duty, implied by that expression which the Apostle St. *John* makes use of when he presseth the practice of this very duty to the highest pitch, we ought to *lay down our lives for the Brethren*. The manner then, and the degree is all that can be said to be *new* in that Commandment.

1 *John* 3. 16. Ὀφείλομεν.

Christ his care of the Magistrates Interest shewed.

If you would know what care he had of the Magistrates Interest? both his doctrine and his practice which was exactly suitable to it, sufficiently testifie, that he came not to pluck them out of their Thrones, but to fix them more firmly in them: not to countenance the clamours of the covetous rabble, who are ready to cry out *Tyrant* when they call for what they are loth to part with, though no more then what they may justly challenge as their own. But to press the Subjects compliance with their Princes in their just claims, without regret or opposition: we have in the Gospel a case of this nature brought before him to decide, by some cunning Snaps of two different Sects, and in the matter in question of different opinions, *Pharisees* and *Herodians*. The first looked upon the *Romans* as Usurpers, and forcible possessors, the other acknowledged

1. In his doctrine *Matth.* 22.

Question about Tribute.

ledged and adhered to it as a lawful Authority. The queſtion which they propoſe is, whether it were lawful to pay tribute to *Cæſar* or not? theſe though divided in their judgments, yet can unite in their deſign, or rather down right flattery; either ſeeking thereby to work him to a compliance, and to give in his judgment in favour of their Party, or both, to draw him into a ſnare. Which is obſerved by the *Evangeliſt*, and both diſcovered and diſguſted by our Saviour, who perceived their wickedneſs, and ſaid, *Why tempt ye me, ye Hypocrites? why endeavour ye to enſnare me, under pretence of reverencing me?* but he was too wiſe to be ſurpriſed with ſuch chaff; for he knew all men, and had no need that any ſhould teſtifie of man, for he knew what was in man: his all-ſeeing eye could eaſily eſpie under that alluring bait a deadly hook; and therefore to that ſubtle queſtion he returns them a diſcreet anſwer, whereby he ſecured himſelf, and aſtoniſhed his Enemies. *Shew me (ſaith he) the tribute money and they brought him a penny; and he ſaith unto them, whoſe image and ſuperſcription is this? they ſay unto him,* Cæſars: *Then ſaith he unto them, render therefore unto* Cæſar *the things that are* Cæſars, *and unto* God

Divided judgments uniting in a deſign.

The Snare laid.

Verſe 15.

Verſe 18. *Mel in ore verba lactis, Fel in corde, fraus in factis. John 2.24.25.*

Diſcovered.

Mat. 22. 20, 21.

God *the things that are* Gods. So that he stated their Question by their very Coin, the image on it, and the inscription about it were records of the Conquest of the *Romans* over their Nation. And herein appeared the prudence of our Saviour:

Their ensnaring question discreetly stated.

Christs Prudence.

1. He might have taken a piece of money of his own, but he rather bids them to shew him a piece of theirs.

2. Not of any of their money neither, but of that of which they paid their tribute, which was of the *Roman* Stamp, which for that purpose was the onely money that was accepted for current; the *Roman* Emperour requiring this at their hands, as a token of their subjection to his Power and Dominion. The coining of money hath ever since money was first invented, been accounted a part of the supream Power, or Regal Prerogative, yea, so properly his, that it is incommunicable to any other; and their acknowledgment of that to be so current a Coin, supposeth him whose Signature it had, to be their lawful Prince.

3. And therefore as he might justly challenge it upon the score of his just due; so they ought to pay it upon the account of their bounden duty, the Law of God requiring

requiring that every man ſhould have th
which belongs to him, and ſo conſequentl
Kings their due acknowledgments. Th
word in the Original, is engliſhed in th
lateſt and exacteſt Tranſlations, *render*
which ſignifies that the payment of it lie
as an inexcuſable duty upon the Subject
And where it is in ſome others rendred
Give, we are not to underſtand it of a vo-
luntary giving, as of curteſie; but of a
neceſſary giving or paying of a due debt.
As we are ſaid to give our Creditors their
due when we pay what we owe them; or
to teach us (in oppoſition to that mur-
muring and repining humour of the
moſt) that it ſhould be as willingly and
readily paid, as if it were a free gift.

Rom. 13. 7. Ἀπόδοτε, *ſignificat debitum quoddam inexcuſabile ſubditis impoſitum eſſe. Marlorat.*

Cæſars right vindicated, and their deſign fruſtrated

This was the ſum and ſubſtance of his wary and circumſpect anſwer to that ſubtle and enſnaring queſtion; ſuch as they could take no hold of to intrap and intangle him as they deſired. Whereupon St. *Luke* ſaith, *they held their peace*; St. *Matthew*, *they left him and went their way*. Miniſters have need of the Wiſdom of the Serpent, when they have to deal with ſuch ſubtle Foxes; and if they ſuſpect any of their Auditors to come (as theſe did to the beſt of Teachers) with Nets in their Ears, they ſhould make it

Luke 20. 16. *Matth.* 22. 22. Caution to his Miniſters.

no

no ſmall part of their care to carry neither Fiſh nor Fowl in their Tongues, leſt they enſnare themſelves. A Leſſon which the great Prophet of Prophets, and Teacher of Teachers, hath not only commanded us in his preaching, but commended to us in his practice, in this very inſtance. *Fullers Contemplations.* *Matth.* 10. 16.

What iſſue this anſwer had in reference to the ſatisfaction of theſe that were imployed in this trepanning errand, or to that of thoſe that ſent them, the Scripture mentions not, but is as ſilent as themſelves. Yet if that ſilence of theirs were an unqueſtionable Argument of an implicite conſent, according to the old Proverb, we might give a favourable gheſs of a ſatisfactory iſſue. But ſith it appears ſo plainly by uncontrollable evidence, that the ones ſending and the others coming was to feed their malice rather then to inform their judgments, both that and their after practice give us greater grounds to ſuſpect the contrary; and that they came with a reſolution not to be reſolved. He that is prepoſſeſſed with that prejudice, is like a man that uſeth Spectacles made of green Glaſs, which repreſenteth every object, unleſs Green, in a falſe colour. And wherever we find malice to be the Maſter, What to judge of the iſſue of his Anſwer. *Non perſuadebit etiamſi perſuaſeris. Simil.*

Maſter, we may ſafely conclude Reaſo
to be the Slave: and to let us ſee ho
ſadly the clouds of their paſſions had ob
ſcured the light of their Reaſons, his ver
prudence not long after was by ſome o
thoſe very perſons improved into a form
accuſation againſt him. *We found* (ſa
Luke 23. 2. they) *this fellow perverting the Nation*
and forbidding to give tribute to Cæſa
Then which nothing could be more no
toriouſly falſe, or a fuller evidence again
them that they ſinned againſt the light o
their Conſciences.

Zach. 11. 13. The Prophet *Zachary* ſpeaking in a wa
of propheſie of the thirty pieces of ſilve
which *Judas* received as the reward of hi
treaſon in the ſale of his Maſter, perſonate
Chriſt by an *Irony*, upbraiding them fo
the mean eſteem they had of him, a good
ly price that I was valued at of them
But whoſoever hath read what Chri
foretold in the Scripture relating to thei
puniſhment for their barbarous and inhu
mane uſage of him; and how exactly i
was accompliſhed and in what dreadfu
manner executed (as it is recorded b
their own Hiſtorians, who ſealed the truth
of his Propheſie by their writings, a
millions of his implacable enemies did
with their bloud) cannot think that to be

the

the total ſum of what was paid for that bloudy purchaſe. And for that low value they ſet upon him, by the juſt hand of God who loves to retaliate, that the guilty offender may ſee his ſin written in his puniſhment, they were valued a great deal lower, when thirty of them were bought and ſold for a penny. And if thoſe (for the *major* part but acceſſaries) were ſo ſeverely handled for abetting the malice of others, who (animated by their ſuperiours, who ſhould have taught them better) cry in their blind zeal, *crucifie him, crucifie him*; what may we think became of thoſe that were the principal contrivers who cauſleſly conceived both the malice and the miſchief of it in their hearts, againſt that innocent perſon? who rather then fail to bring their curſed deſign to effect, run themſelves headlong into the guilt of that unpardonable ſin. If he that ſins againſt his knowledge hath made a conſiderable ſtep towards it, he that hath added malice to it hath compleated it.

Their low value ſet upon Chriſt puniſhed and retaliated by a far lower ſet upon themſelves. *Hegeſip. de excid. Hieroſol. p.*680. And yet for the moſt part acceſſaries.

*Mat.*12.32. The Ring-leaders charged higher.

St. *Paul* when a *Saul*, perſecuted him in his members, and that maliciouſly, yet he found mercy, becauſe he did it ignorantly. St. *Peter* denied him thrice in the High-prieſts Hall ſucceſſively, and that againſt his knowledge moſt apparently; but though

Acts 9.4.

1 *Tim.*1.13. The ingredients in the ſin againſt the Holy Ghoſt, *ſecundum Ja. Armachan.*

Matth. 26. 34. though he did it knowingly, he did it no
maliciously; and being minded by the
crowing of the Cock of that sad foretold
Verse 75. issue of his rash confidence, *he went out and wept bitterly*; and questionless he
that steeped his godly sorrow in these
briny tears, could not fail to reap in joy.
Had *Paul* had *Peters* knowledge joined to
his malice, and *Peter Pauls* malice joined
to his knowledge, both had committed
the sin against the Holy Ghost. If then
these be the ingredients that make up that
sin, and when in sin they are apparently in
the same persons, prosecuting the same
design, in persecuting the Professors of
the Truth, how can these be acquitted
as not guilty of it, who with such wicked
malice against so clear a knowledge, de-
fame, prosecute, persecute even to the
death, him that was truth it self? who
though his answer be so clear as nothing
can be clearer in favour of the *Roman* Em-
perour in that Case of Tribute, yet falsly
and most maliciously accuse him as a dis-
countenancer of the Payment of it.

2. Christ his practice. But though they would not satisfie them
who resolved to be satisfied with nothing
but his bloud; yet all that own and ho-
nour him truly, cannot upon the serious
consideration thereof, but be throughly
con-

convinced that the Doctrine of Christ taught in the Gospel, is no doctrine of Sedition or disobedience to Princes and other Magistrates; but on the contrary, a doctrine that teacheth obedience, and all other duties due unto them. And what he bids them do, is no more then he himself did, who being God and Man, subjected himself to the Laws both of God and man; thereby shewing what respect he did bear to Magistracy, which was his Fathers Ordinance. And that he might avoid offence, and set a Copy for all Christians to write after him, he wrought but one Money-miracle, and that was to pay his own and *Peters* Head silver, *Go to the Sea, and cast in an hook, and take the first fish that cometh up, and when thou hast opened his mouth thou shalt find a piece of money, that take and give unto them for me and thee.* *Mat.* 17. 27.

Lastly, The Prophets and Apostles, inspired by the Holy Ghost, do in their Writings press this and such like duties, even in the worst of Times, to be paid to the worst of Kings, because they were Kings; yea, to some Kings that were the worst of men, as shall be made more fully to appear in its proper place. III. God the Holy Ghost, which will be more fully cleared in the third part of the Text.

And thus I hope, by what hath been already

ready offered, I have ſufficiently cleare the Text of the firſt heap of Rubbiſh, an wiped off that aſperſion caſt upon th Author thereof of being ſelfiſh; becauſ he demands no more then what God him ſelf commands: and to require leſs, wer to betray that Majeſty which the Mo High hath placed in him, to the ſcorn an contempt of the loweſt of men.

The ſecond heap of Rubbiſh.

Obj. 2.

Others there are that charge this an ſuch like ſubjects, as uſeleſs to edificatio and thoſe Sermons preached upon them in their beſt conſtruction, Court Divinity There are ſome yet alive, who preachin upon ſuch Theams in an Auditory mad up of perſons of different perſwaſions ſome whereof poſſeſſed with a ſpirit o Oppoſition, as well againſt all Miniſter that are not of their own Faction, as Ma giſtrates that are not of their own Ele ction; have been much incenſed either a the Preachers, at their Texts, or at thei Doctrine; at one or all: and have when opportunity ſerved, accoſted them in ſom ſuch like language as this; What is all this to edification? ye might have made choice of Subjects of a more Soul-ſaving concern, and much more fitter and proper for a Pulpit diſcourſe, the main deſign thereof ſhould be to diſcountenance ſin, and

and to encourage a holy life. The accosted were not much startled at it, because it proceeded from the mouths of such as lay under an apparent guilt; and therefore could expect to be no more grateful to them, then a heavy burden to a galled back.

Sol. First by way of Concession.

Being therefore upon this clearing design, I shall spend a little time in examining their pretences; and do in the first place ingeniously confess, that had their Objection as much of real ground for it, as it seems to have of solid weight in it, it were well worth our most serious thoughts. It is a considerable truth which the Philosopher long since spake, *Man hath a great deal of work to do, and but a little time to do it in*; and therefore hath all the reason in the World to embrace *Solomons* counsel, as of great concernment, *All that thine hand shall find to do, do it quickly*; *for there is neither work, nor invention, nor knowledge, nor wisdom in the Grave, whither thou goest*: and are not men as much concerned in the choice of their work? that they spend not that short and precious time of theirs in picking Rushes; about *Mint, and Annis, and Cummin*, those low things; I mean, that meerly concern the support of an earthly

Vita brevis ars longa. Senec.

Eccles. 9. 10.

Cottage: which with our greateſt care cannot long be kept from falling about our ears; and in the mean time neglect a far more weighty matter, Judgment and Mercy, thoſe things which concern their precious and Immortal ſouls which ſhall live for ever, either in weal or woe, and muſt receive their reward hereafter, *according to the works which they have done in their bodies here, whether they have been good or evil.* It concerns them therefore, as to their choice chiefly, though not only, to apply themſelves to, and imploy themſelves in thoſe things which will bring moſt glory to God and benefit to themſelves.

Inference.

If thoſe are concerned in both theſe whom God hath charged with the care of their own ſouls: can any man think them concerned in neither, who are charged with the ſouls of others? *Take heed to your ſelves, and to the flock of which the Holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own bloud.* Sith this is properly their work which they are called to, and ſet apart for, and which their miniſterial Commiſſion leaves not as arbitrary to them, but lays as a debt upon them, [*I am a debter to the Grecians, yea a neceſſity is laid*

Serva depoſitum

Acts 20. 28.

Ἕλλησι ὀφειλέτης εἰμὶ.

Rom. 1. 14.

laid upon me, and woe is to me if I preach not the Gospel.] The chief end of their Preaching is the salvation of their Hearers souls; and the Word preached is the ordinary means that God hath appointed for that end: therefore they must up and be doing, and have a care (as to the choice of their Work) that they spend not their time, nor abuse their Auditors ears and patience with unprofitable impertinencies. 1 Cor. 9. 16. Rom. 1. 16. 1 Cor. 1. 21.

The Apostle instructing *Titus*, and in him all Ministers in the faithful discharge of their trust, wills them to *avoid foolish questions, and genealogies, and contentions, and brawlings about the Law*, upon this very consideration, that they are unprofitable and vain: having little or nothing in them tending to that, which he would have such men to drive at as their scope, *viz.* Edification; and on the other side is as careful to inform them what doctrines they should preach, insist, and dwell upon. Tit. 3. 9. 1 Cor. 14. 26.

1. *These things I will thou shouldst affirm, that they which have believed in God, might be careful to shew forth good works; these things are good and profitable unto men.* Tit. 3. 8.

The Inference is clear, that though they must teach every truth, and hold nothing

from their people that is profitable for them; yet ſome truths there are that muſt be more inculcated then others, *viz.* thoſe that are moſt neceſſary, and moſt oppoſed, either through the corruption of the Times, or the malice of Heretical depravers of the truth. As that which the Apoſtle gives in charge, was in that Age wherein he lived; which abounded with men of two contrary Opinions, and neither of them Orthodox, *Nullifidians* and *Solifidians*; the one laying the whole weight of their eternal ſalvation upon their own miſerably imperfect Works without Faith, and therefore *dead works*; theſe are largely confuted in his Epiſtle to the *Galatians*; the other wholy neglecting works, rely wholy upon their pretended Faith, which without Work is *dead* alſo. This is that which he would have *Titus* teach, becauſe ſo much by thoſe mens principles and practices gainſaid.

Pro hic & nunc

2. This being granted, as indeed it cannot be denied; the former Objection hath much, yea, very much of weight in it, in reſpect of the matter of it. But what it hath of worth, as to the ground of it, comes in the next place to be conſidered. Should we gratifie their humour ſo far, as to yield that to them for true, which they

The falſehood of this ſecond Objection detected.

object, which we neither ſhall, nor ſafely can; have not we as much reaſon to quarrel with the holy Scriptures, (which God forbid) for impoſing this ſubject on us to preach, as they with us for preſſing it on them to practice? If it be demanded what authority we have to preach ſuch Doctrines now in the time of the Goſpel; ſince Chriſt came into the World to purchaſe liberty, and to proclaim that liberty ſo purchaſed; and the Apoſtle St. *Paul* after his Aſcention into Heaven, wills all Chriſtians to ſtand faſt in that liberty ſo purchaſed and proclaimed? We can with as much facility produce, as they ask it. If they will but take the pains to read what that Choſen Veſſel of the Lord charged on his beloved Son, according to the common Faith, which is here word for word faithfully tranſcribed, *Put them in mind to be ſubject to Principalities and Powers, and to obey Magiſtrates:* where we are to weigh the manner of delivering, as well as the matter delivered. Some render it ſuggeſt, to which *Beza* gives only a negative approbation, that it was not erroneous, and finds this fault with it, that it carried too much of ambiguity in it: which is dangerous in reſpect of the doctrine, which had ſo many oppoſers;

The Miniſters Authority to preach this Doctrine. *Tit.* 3. 1.

Ὑπομίμνησκε. *Suggere.* Piſcator. *Non mala quidem ſed periculoſa quadam ambiguitate ſe.* Beza Annot.

and withal ſubjoins a ſufficient reaſon to juſtifie his exception; becauſe thoſe things alſo are ſaid to be ſuggeſted, which before were never heard of. But here the Apoſtle ſpeaks of that which was no new or ſtrange doctrine, but that which they had often heard and well enough underſtood, but did not ſo carefully remember, and therefore as he feared, would not ſo immoveably adhere to, when their Loyalty ſhould be aſſaulted, and themſelves tempted to contrary practices by men of contrary principles.

The reaſons which prove it neceſſary.

Libertines.

Commonefacito. Junius *in locum.*

Therefore he and others have commended this as the better, being more ſignificant, and more agreable with the mind and meaning of the Author, put them in mind; thereby manifeſtly implying, that this was not a new, but an ancient doctrine, he might ſay of this to the *Cretians*, as of *Brotherly Love* to the *Theſſalonians*, they had been taught it before. And though it were old, it was not obſolete, or like an Almanack out of date ſo ſoon as the year is done; a Doctrine never out of ſeaſon; and becauſe ſo much oppoſed, there was the more reaſon it ſhould be the oftner preached.

The inference from both.

And that, as I apprehend, upon a two-fold account.

A two-fold account how requiſite it is it ſhould be ſo.

1. Of

1. Of Nature; which desires nothing more then liberty; *Father give me the portion of good that falleth to me*, so saith the Prodigal: his desire was to be altogether at his own disposing; and like a young Horse newly backed, strives hard to get the reins out of his Riders hands, and would fain be his own guide before he hath been wayed. We are all one mans children, why not one as good as another? why must some be Kings to make Laws, and others Subjects to obey them? this is the language of Nature, and from these self-flattering premises, it makes this stubborn and rebellious conclusion: *Let us break their bonds in sunder, and cast away their cords from us.*

1. Of Nature. *Luke* 15. 12.

Her Objection or Plea.

Psal. 2. 3.

2. Upon the account of real or supposed Grace. *We are not under the Law, but under Grace.* Under Grace, therefore under no Law: not under the Laws of men, so the *Anabaptists*; no, nor under the Law of God himself, so the *Antinomians*. We are all the adopted children of one and the same God; all brethren of one and the same Christ our elder brother, all coheirs with him to one and the same inheritance; why should we King it one over another here? that distinction shall cease; yea, it seems already taken a-

2. From Grace. *Rom.*6. 14. Her Plea.

way

way by that levelling position of St. *Paul*, *we are all the children of God by faith in Christ Jesus; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.*

Gal. 3. 26, 28.

The antiquity of it.

This objection is no novice, but may plead a very considerable prescription, bearing date the same day with the Rebellion of *Corah* and his complices, *who gathered themselves together against Moses and Aaron, and said unto them, Ye take too much upon you seeing all the Congregation are holy every one of them; and the Lord is among them, wherefore then lift you up your selves against the Congregation of the Lord?* very requisite therefore it is in both the aforesaid respects, that this doctrine should be frequently preached, and the practice of it as earnestly pressed, to pull down the pride of Nature, and to confine the priviledges of Grace within their proper limits.

Numb. 16. 3.

Solut. 1 Concess. *Acts* 17. 26.

1. True it is that we have all one common Father by creation, *viz.* God, *who made of one bloud all Nations of men to dwell upon the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, who did in the beginning create all things, as by an Almighty Power*: So also in a most excellent order

order *he created man in his own image, in the image of God created he him: male and female created he them, and God bleſſed them, and ſaid unto them, be fruitful and multiply, and repleniſh the earth.* The ſame God when man by vertue of that bleſſing did multiply, and the earth by that multiplication was repleniſhed with men and women, to prevent confuſion which inſeperably attends multitude without order, placed them under ſuch and ſuch diſtinctions. So that we may ſay truly both of King and Subject, God which made Kings men, made men Kings; and God which made Subjects men, made men Subjects. Gen. 1. 27, 28.

Cujus juſſu naſcuntur homines ejus juſſu conſtituuntur Principes. Irenæus.

2. It is as true in the ſecond place, that Believers are all one in Chriſt Jeſus, be they for Sex male or female, for Nation Jew or Greek, for Condition bond or free; all alike dear to him, being redeemed with the ſame price, and all equally near to him, *as members of that body of which he himſelf is the head.* From whence we may ſafely infer, that we ought not to carry our ſelves proud and diſdainfully one towards another, upon theſe outward differences and diſtinctions, ſeeing that *Cyrus* and *Irus*, King and Beggar, are made of the ſame mold, and to God are both alike; yea,

2 Conceſſ.

Inference upon both theſe Conceſſions as ſafe as true.

yea, all one in Christ Jesus. And as h
hath given the King a Kingdom to rule i
Deut. 7. 18,19, 20. so hath he given him a Book to read in fo
this very purpose, that he should fear hi
God, and that his heart should not b
lifted up above his brethren. *Job* wh
was conceived by some to be a King, fro
Jobs Argument. a more inconsiderable Topick, argue
himself into a posture of humility toward
the meanest of his menial servants. *If*
Chap. 31. 13, 14, 15. *did despise the cause of my man-servant,*
of my maid-servant, when they did conten
with me, what then shall I do when G
riseth up? and when he visiteth, what sh
I answer him? did not he that made me
the womb make him? and did not one fa
shion us in the womb? But because Belie
vers are all one in Christ, therefore eith
all must be Kings, or none must be King
St. *Pauls* words wrested, himself grosly abused. is a plain wresting, and not the prope
meaning of the Apostles words in th
place: and a sense that makes him mo
absurdly contradict himself in that pre
cept of his now under consideration, pu
them in mind that they be subject to prin
cipalities and powers. Indeed it coul
amount to no less then a very great absur
dity to press that as a duty in one place,
if before he took away that distinction tha
made it so in another.

Vol. 2.
By negation. Theirs unsound ad dangerous.

One

One thing more I have yet to offer from the words of the ſame Apoſtle in another place upon the ſame Subject, though written to another people; and whatſoever was written to either of them, was written for our learning, *Let every ſoul be ſubject to the higher Powers, for there is no Power but of God, the Powers that be, are ordained of God; whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God; and they that reſiſt ſhall receive to themſelves damnation.* From whence I infer by the rule of contraries, that Doctrine cannot but tend to edification, whoſe contrary tends ſo certainly to deſtruction. A ſad judgment it draws upon the guilty in their temporal, in their ſpiritual, and in their eternal concerns.

A further conſideration offered for our vindication.

Rom. 13. 1, 2.

One inference A ſufficient warrant for us to preach, and as great a danger to them if they do not practiſe it.

First, In their temporal; Their calamity ſhall ariſe ſuddenly, in the very next Verſe to the Text, *and whoſoever will not do the Law of God and the King, let judgment be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or unto confiſcation of goods, or to impriſonment.* A Law not peculiar to the *Perſians*, but common to all other Nations that are under Kings, whether Chriſtians or Heathens; without which indeed it were impoſſible to preſerve their Authority inviolable.

1.
In their temporal concerns *Ezra* 7. 26, &c.

violable. How many in our own time, and of our own Nation have been deservedly ruined, imprisoned, executed, upon this very account. And in the Scripture, besides particular persons that were contrivers of the Rebellion against *Moses* and *Aaron*, which with their Families and goods, were swallowed up of a miraculous and most remarkable judgment, to the horrour and astonishment of all that beheld it; they and all that appertained to them went down alive into the Pit, and the earth closed upon them; two hundred and fifty Princes of the Assembly are consumed by a fire from the Lord as they were offering incense: and fourteen thousand and seven hundred were swept away with the Plague.

Numb. 16. 32.

Verse 35.

Verse 49.

2. In their spiritual. *E. g. David.*

Secondly, In their spiritual: When *David*, that man after Gods own heart, had but cut off the skirt of *Sauls* garment, his Conscience flies in his face, and his heart smote him, for that he shewed so little reverence and respect to the Lords Anointed; though he did it not with the least intent to injure his person, but to testifie his own innocency, and to convince him of his errour in causlesly pursuing him from place to place, that he aimed not at his life nor kingdom: but that not-

with-

withstanding God who is the great disposer both of Kings and Kingdoms had rejected him, and anointed himself, he had been, and was resolved to be his most loyal Subject. In clearing his innocency he drew a guilt upon his Conscience, which once wounded denied him all peace, till he had first made his peace with God. How many have we read and heard of, whose troubled Consciences have been instrumental to the discovery of those treasons wherein both themselves and others have been concerned either as principals or accessaries? 1 Sam. 24. 5.

Thirdly, In their eternal concerns: *They that resist shall receive to themselves damnation*; which some understand of the temporal punishment inflicted by the Magistrate; or by God himself punishing the contempt of his own Ordinance on the contemners thereof. Some of eternal damnation not excluding the other; some judgment in the general, without specification of any particular kind or sort; leaving the Reader to his liberty to chuse which he pleaseth: because indeed this sin exposeth those that are guilty of it to all sorts of judgments, both corporal, spiritual and eternal. And the Apostle gives a reason sufficient enough to acquit the

3. In eternal.

Peter Martyr, Junius, and Tremel.

The Apostles reason acquits Gods justice.

the ſuſtice of God in the ſevereſt puniſhment he can inflict upon them, becauſe they reſiſt the Ordinance of God, and ſo conſequently God himſelf. As God ſometime told *Samuel* much troubled at, and grieved with the peoples baſe ingratitude, *They have not rejected thee, but they have rejected me, that I ſhould not reign over them.*

He that reſiſts the King, reſiſts God.

1 *Sam.* 8. 9. As thoſe that rejected *Samuel* are ſaid to reject him.

Calvin, whoſe authority with ſome is very great in the point of Church Government, to the diſquiet both of Church and State, in his Book of Inſtitutions placeth Magiſtracy under the general head of external means neceſſary to ſalvation; ranking it with the doctrine of the Church, of the Sacraments, of the Miniſtery, &c. intimating that it is as neceſſary in its kind or way, as any of the other; and by putting it in the laſt place, as it were to bring up the Reer, he ſeems to me to hint thus much to his Readers, that they cannot be compleat Chriſtians, though they are Members of the Church by outward profeſſion, though admitted her Members by the Sacrament of Initiation, and may ſeem to have attained ſome ſtrength by the often hearing of the Word, and receiving the Lords Supper, which is the Sacrament of Confirmation; yet if they fail in their duty

Calvin though different in point of Church Government, yet ſides with us in this point, to clear us, and to confute our Adverſaries.

duty to the Magiſtrate, they are but like the ſullen Cow that yields a conſiderable quantity of Milk into the Pale, but as if ſhe unthankfully grudged it to her deſerving owner, kicks it all down with her unlucky heels; and this one ill Weed like, thoſe wild Gourds, ſpoils the whole Pot of Pottage. And thus I have with as much brevity as well I might, cleared the Text of that rubbiſh which hath been caſt upon it; keeping my ſelf as cloſe as I could to the matter in hand, neither runing into extravagances, nor cloying the Reader with impertinencies, to fill up Paper or ſpin out a Diſcourſe; but have offered what I conceive is very uſeful and neceſſary both, to convince the gainſayers, and to prepare attention to what I have further to impart upon the ſeveral parts of the Text in the method before propoſed: and that firſt of the duty, *Fear*, which I ſhall handle both in its ſtricteſt and largeſt acceptation, as a particular duty, and as comprehending under it all thoſe other which every man owes to God and the King upon the ſame account.

Simile.

2 *Kings* 4. 39.

The Text cleared of its Rubbiſh.

Of the Duty *Fear*, as it relates to the ſecond Object; with the reaſon why the firſt is not inſiſted on *ſeperatim & per ſe*, but as implied in the other.

And here I ſhall bend my diſcourſe chiefly to the laſt of theſe; not becauſe the other is leſs neceſſary, but becauſe this is moſt oppoſed, and their intereſts are ſo

conjunct. Neither will God accept of that Subjects fear as a discharge of his duty, which doth not proceed from the fear of himself, or that doth not fear the King for the Lords sake. That person lies under the repute of a practical *Atheist*, that professeth there is a God with his lips and yet will shew no reverence to him in his life. But those have passed in these late Times for the best of Christians, which have shewn none to their King; who with their specious pretences of Piety and Religion, have staggered some and made others afraid to fear their King; fearing if they should fear him, they should not fear their God.

1. Of *Fear* as a particular duty.

This *Fear* in its first acceptation, is that free and voluntary reverence and respect which Subjects shew to their Princes for the Lords sake, as being the lively Image of his Power and Soveraignty over mankind: therefore he hath put his own name upon them, [*I said ye are Gods*] his Majesty shines forth in them, whose name and office they bear and execute; and in that so many millions of men are subjected to the Power and Government of one, and the good estate of all his Subjects depends upon him. Yea he hath communicated part of the honour of his own Divine Law

Gods Image. Εἰκὼν ὁ Βασιλεὺς θεῖν ἔμψυχος θεοῦ. Gave his name to them. *In iis relucet Majestas ejus cujus nomen & vicem gerunt, &c.* The honour of his own Laws to theirs

to

to their Civil Laws, in that they do (though not directly, yet) indirectly bind their Subjects consciences; that is to say, so far as theirs are agreable, or not repugnant to his. Who requires them to be subject, *not only for wrath but also for conscience sake; he hath anointed them with his holy oil*, or the oil of his holiness, signifying thereby their designation to, and qualification for their Office. As it is said of *Saul, when God made him a King, he turned him into another man, and gave him another heart*, 1 *Sam.*10.6,9. And when upon *Moses* his complaint God divided his burden among the seventy Elders, he tells him withal, that *he would take of the Spirit which was upon him, and put it upon them*: he hath set Crowns of gold upon their heads, put Royal Robes upon their backs, and placed Scepters in their hands, to draw a reverence to their persons, and to daunt offenders. Magnificent attire works a kind of awe, in the heart of the inferiour towards his superiour, and adds in the estimation of the people, both glory and honour, and majesty to their persons. Which is one reason of the High Priests costly garments, that they might draw the greater reverence both to his person and to his Ministry. To this purpose it

Rom. 13. 5.

Hath anointed them.

Oleo sanctitatis suæ ad designationem & qualificationem denotat. Mollerus.

Put his Spirit into them.

*Numb.*11.17.

Crowns on their heads, Robes on their backs, Scepters in their hands.

Cultus magnificus addit hominibus authoritatem. Quintil.

Dr. *Prideaux in orat. inaugural. de vestibus Aaronis.*

Josephus. is storied of *Alexander* the Great, that when the High Priest met him in his Pontificalibus, he reverenced him, and adored the God of Heaven in him, whose Priest he was.

Given them Thrones for judgment, and sits in the Congregation among these Gods. *Psal.* 82. 1.

He hath given them Thrones for judgment, and though he hath Heaven for his Throne and Earth for his Footstool, yet he vouchsafeth to stand *in the Congregation of the mighty*, and to judge among these earthly Gods. This representation of him standing in such a place, among such persons, admonisheth us of sundry things worthy of our observation.

Sundry instructions from it.

1. That Empires and Kingdoms were not constituted at the first, neither are they since gotten or kept by the strength, prudence, or craft of men; but by his divine wisdom, and almighty power, who said of himself, *By me Kings raign*; and of them, *Ye are Gods.* *Prov.* 8. 15. *Psal.* 82. 6.

2. Secondly, That he so judgeth among these Gods, that if they either through negligence, or out of favour and affection do not execute justice, in the relieving the oppressed, and in punishing offenders, he himself will undertake the execution of it. And when he remembers the guilty Malefactors, he will hardly forget their corrupt and partial Judges.

3. Third-

3. Thirdly, This well weighed and throughly conſidered, would make even Princes themſelves afraid to abuſe their power and authority to tyranny and oppreſſion; ſith they were ſet in thoſe places for other ends, by that God of Gods to whom they are accountable: and

4. Fourthly, Did their Subjects believe this to be a truth, they would not dare to judge thoſe Gods, whom the Great God vouchſafeth to judge among: and to whom alone it belongs to be their Judge.

The means which God hath uſed to keep them from contempt.

It is furthermore well worth our notice what courſe he hath taken to ſecure Magiſtracy from contempt. As,

1. Firſt, By prohibiting ſuch things in them which may occaſion it: not allowing in their Election any thing which might bring the leaſt blemiſh upon it. *He that was wounded in his ſtones, or had his privy members cut off, was not to enter into the Congregation of the Lord*: ſuch an one was not to be admitted into the place of Government. And why not? The ſame Author tells us, ſuch for the moſt part are ſlothful, and of too low a ſpirit for ſo high a place, which requires men of courage and reſolution, and ſuch as fear not the face of any.

*Deut.*23.2,3. *Ne venito*, i. e. *ne adminiſtrato* q.d. *munus publicum in populo Dei ne gerito.* Junius *in locum*

Also *a Baſtard ſhall not enter into the Congregation of the Lord, even to his tenth generation ſhall he not enter into the Congregation of the Lord*; *i.e.* neither he nor any deſcending out of his loins, becauſe he is a Baſtard. And why not a Baſtard? becauſe ſuch a perſon is infamous. When the H. G. would brand the *Iſraelites* with a mark of the greateſt reproach; he calls them *the ſeed of the adulterer and the whore*. The Greeks call the children which come of ſuch a ſinful copulation νόθοι from νόος, becauſe they are ſubject to contumelies. The Hebrews call them Brambles. Such an one was *Abimelech*, who by the aſſiſtance of vain and light perſons that he had hired, aſſaſſinated his brethren to prevent competitors: reſolving to ſuffer never a rub in the way to hinder the running of his Bowl to the Jack which he aimed at. A right Bramble indeed, who grew in the baſe hedge-row of a Concubine, and ſcratched and drew bloud to purpoſe. *Mamzerim*, ſpots abroad; *Shatakim*, ſuch as muſt ſay nothing when others are praiſing their Parents, becauſe they are the reproaches of thoſe that begat them, and the uſual objects of other mens reproach alſo. *Jeptha*, though otherwiſe a very good man, was upbraided with this

Hi fere ignavi & fracto animo eſſe ſolent.

Nullus deſcendentium ex eo quia ſpurius eſt propter infamiam.

Names given to Baſtards.

Judg 9.14. *Abimelech* was a right Bramble.

Jeptha an exception from that general rule.

note

note of Infamy, *Thou ſhalt not inherit in our fathers houſe, for thou art the ſon of a ſtrange woman*, or a harlot; which was all one as if they had called him Baſtard. He was made afterward a Judge, and proved to be a Deliverer of the People. But it was in caſe of neceſſity, otherwiſe by the Law he was uncapable. A Law not made to puniſh the guiltleſs child, who ſhall never be called to an account for his Parents ſin, as it is their ſin, but to ſecure his own Ordinance from contempt, and for an admonition of chaſtity in regard of the infamy and contempt of ſuch a polluted poſterity.

Judg. 11. 2. Reaſon of it.

Neceſſity hath no Law.

Another end of that Law, beſide the former.

2. Secondly, As they are called to a more eminent place, ſo their converſation ſhould exceed the vulgar and common ſort. What an undervaluing cenſure did *Michal* paſs upon *David* dancing before the Ark? and with what reproachful language doth ſhe accoſt him? though he did it to teſtifie his religious joy: the only thing that could excuſe him, and all that he had to ſay to ſtop the mouth of Calumny: *How glorious was the King of Iſrael to day, who uncovered himſelf in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhamelefly uncovereth himſelf!* *Bathſheba* giving good advice to her

Requires that from them, as well as puts that into them, which may be attractives of this from their Subjects.

2 *Sam.* 6. 20.

Bathſhebas advice.

her *Lemuel*, i. e. her ſon *Solomon*; tells him, *Give not thy ſtrength unto women, nor thy ways unto that which deſtroyeth Kings. It is not for Kings, O Lemuel, it is not for Kings to drink Wine, nor for Princes ſtrong drink; leſt they drink and forget the Law, and pervert the judgment of any of the afflicted.* It is expected from their advantage they have from their place and education, to tranſcend all others; that they ſhould live and converſe among men like Angels. If they (as one ſaith) ſhould play the Hogs and Monkeys, abaſing themſelves to childiſhneſs of ſpirit, and to a life corrupted with the curious delights and voluptuouſneſs of the body; this would be a thing as unreaſonable in its nature, as it is prodigious in its effects. Principality is due rather to deſerts then birth; and he raigns unprofitably, who is born, but doth not deſerve to be a King. The very derivation of their ſtile, minds them of performing actions that are ſuitable, which is, from doing good; and ſo long as they do ſo, they keep up their title: whereas in doing the contrary, in the account of their people they loſe it.

Prov. 31. 3, 4, 5.

What Gods expectation is from their place and education.

Cauſſin's Holy Court.

Chryſoſt. in Polycrat. lib. 4. *Principatus non tam ſanguine quam meritis debetur & inutiliter regnat, qui Rex naſcitur ſed non meretur.*

Rabanus *in Prov.* 25. 5. *Reges à recte agendo vocati ſunt ideoque rectè faciendo Regis nomen tenent, peccando amittitur.*

And

And as God by these and the like provi- As he would not have them deserve it, so he will not allow their Subjects to offer it.
sions, hath bound Kings from occasioning it from their Subjects, so hath he by strict precepts tied Subjects from offering it to their Kings: imposing a restraint upon their actions, upon their words, yea upon their very thoughts.

1. First upon their actions; *Touch not mine anointed*: which though some are pleased to think mis-applied to Kings, yet a learned Divine of late Times undertakes to prove, that in that place and all others, where mention is made of the Lords anointed, it is to be understood of Kings, and no others; to whose works I refer the Reader for further satisfaction. This consideration startled *David*, and makes him stay *Abishai*'s hand; who tells him that he hath his enemy now in his power, and at his mercy; that God had delivered him up to him by an extraordinary providence, profers himself freely to be the executioner to give the fatal stroke, which should put an end to *Sauls* life and his own troubles. And *David* said to *Abishai*, *Destroy him not; for who can stretch out his hand against the Lords Anointed and be guiltless.*

Restriction on their actions. *Psal.* 105. 15. Dr. *Westfield* Bishop of *Bristol* his Sermon on *Psal.* 105. 15.

1 *Sam.*26. 7, 8, 9, 10, 11.

2. Secondly upon their words; *Thou shalt not revile the gods, not the gods of the Hea-*

*Exod.*22.28.

Heathens; which were ſo only in their own ney
fooliſh imaginations. God himſelf hath ſe tru
us a pattern what we ought to ſpeak an ank
think of ſuch; *For all the gods of the Hea* who
Silver Gods. *thens are Idols of ſilver and gold, the work* ate,
Pſal. 95. 5. & 115. 4, 5, 6. *of mens hands, which have mouths but the* egi
ſpeak not, eyes have they but they ſee not, & s d
Wooden gods. upbraiding them in another place, of th le
goodly matter whereof they are made one
and the common uſe which the remainde hei
of it was put to. *He burneth part there* rati
Iſa. 44. 16, 17. *in the fire, with part thereof he eateth fleſ* we
he roaſteth roaſt and is ſatisfied: yea, he war ma
meth himſelf, and ſaith, ha, ha, I am warm the
(ſpeaking of the Chips that were hewe of
from thoſe Blocks which theſe Block wo
heads adored.) Had they not been ſo, wh
they would never have made gods of th an
reſidue, and reſolve with as much zea th
as if they had been the God that made co
them, to fall down before them, and wor th
ſhip, and pray unto them, and ſay, *Deli-* a
ver us, for ye are our gods. And when hi th
own people for their ſins in general, bu
eſpecially for this ſin of Idolatry in parti-
cular, had provoked him to wrath, ſo that
he delivered them up into their enemies
hands, and they thereupon implore him as
their laſt refuge for deliverance; he Iro-
nically bids them go to the gods whom

they

ney had choſen, and cry to them. It is true, ſome of their gods were of better ranke and quality, *viz.* their Men-gods; who had they been immortal or immaculate, without father or mother, without beginning or end of days, as *Melchiſedec* is deſcribed, it had been the more tolerable: but they were ſo well known, that one of their own Authors hath written their Genealogy, or a Book of the generation of their gods. Some whereof were ſo notoriouſly wicked, that a good man would have ſcorned to accompany them when alive, and ſpit at the naming of them when dead. And yet ſuch ſots were they to worſhip theſe for gods, which ſcarce deſerved the names of men: and to weep, and lament, and howl for that which others made an argument to convince them of their folly, and to prove them the greateſt Fools in nature. If they are gods, why do ye weep for them? If they are men, why do ye worſhip them? Their mortalities confuted their deities to all but ſuch who had abandoned both ſenſe and reaſon. And though in a way of compariſon, we grant theſe to be better gods then the other, which were worſe themſelves; yet they were guilty of worſhiping others which were worſe then theſe:

The moſt tolerable were the men gods.

The worſt were their ſtinking Garlick gods. *O ſanctas gentes quibus hæc naſcuntur in Hortis.*

Numina.

Lyndans. Thoſe gods may be reviled.

theſe: ſuch were there ſtinking Onio and Garlick, Garden gods. Of whic one (by way of jeer) *Holy Nations ye mu needs be that have ſuch gods growing your Gardens.* God by his own practic hath taught us that we cannot have to low thoughts, nor ſpeak too contempti bly of ſuch gods as theſe. And as it is re lated of the *Lyndans*, a People that wor ſhiped *Hercules*, who thought that the they did their god the beſt ſervice, whe they railed moſt againſt him. So I am confident the more we ſlight all falſe Gods, the more reſpected we are of the true.

Queſt. What Gods.

Anſw. ut manifeſtam faceret dicti vim ſubjungit, &c. Cyril *contra* Julian. Theſe must not.

Theſe are not the God that muſt not be reviled; the following words in the former place, explain the firſt; and that we might underſtand the true ſenſe thereof, it is added by way of explanation, *neither ſpeak evil of the Ruler of thy People.* When St. *Paul* was ſent by the chief Captain to the *Sanhedrim* to be examined about ſomething whereof he was accuſed, as better underſtood by them then himſelf; declaring the manner of his life, the High Prieſt commands ſome that ſtood by to ſmite him on the mouth; whereupon he calls him *whited Wall.* Some whoſe curioſity had brought them thither to hear his

his examination, thought him in an error, and rebuked him for it, *Revileſt thou Gods High Prieſt?* In his Apology for himſelf, he pleaded *Ignoramus, I wiſt it not that it was the High Prieſt: For it is written, Thou ſhalt not ſpeak evil of the Ruler of thy People.* Implying a confeſſion that he had ſinned, if he had ſaid it knowingly. Yet it is conceived by ſome, who give it as the beſt anſwer againſt thoſe who object his allegation againſt his own words, to prove him a tranſgreſſor; that he did not revile him, but ſharply reprove him for commanding an unjuſt act to be done when he ſate in the ſeat of Juſtice. Though theſe gods are not to be reviled, yet they are not to be flattered; as if their place were a priviledge to them to do what they liſt.

Acts 23. 1, 2, 3.

Quaſi honor quo præditi ſunt eſſet vitiorum integumentum. Calvin *in loc.*

Conſidering therefore the Subject we are upon, *the fear of the King*; and what a reſtraint God hath laid upon his Subjects to bind their tongues to their good behaviour, that they ſhould not tranſgreſs by ſuch unbecoming language, altogether inconſiſtent with that reverend reſpect we owe unto them. I cannot approve of that ſaying of *Auguſtus*, that in a Free City mens tongues ought to be free: nor of that liberty under *Nerva's* Government,

The Tongue is not to be ſet at liberty which God hath reſtrained.

In libera Civitate liberas oportet eſſe linguas.

vernment, called, The liberty of eve
ubi & ſentire quæ velint & quæ ſentiunt loqui liceat, rara temporum felicitas. Tacitus.
ones thinking what they would, and
ſpeaking what they thought: which o
that wrote of it, calls it a rare felicity
thoſe Times, but ours have found it
therwiſe. And as little do I comme
of their clemency, who have proclaim
the like to theirs, though they ſpe
Theodoſius. Honorius. Arcadius.
plauſibly enough, and well becomi
Chriſtians as they were, who ſhould fo
give injuries; ſaying, if it proceed
Si ex levitate contemnendum; ſi ex inſania, commiſerandum; ſi ex injuria, remittendum. Gullaſ.
from levity, it was to be contemned;
from madneſs, it was to be pitied; if
wrong, to be remitted. Yet (as King
they ought to have made better proviſi
for the ſecuring their own rights. Fo
if it behoves natural Parents to maint
and uphold their authority over the
children, and not fool it away by to
Nimia familiaritas paret contemptum.
much indulgency, which marrs many
child, and does invite them to a ſlight
ing, firſt of their precepts, and then o
their perſons: how much more the Fa
thers of their Country, leſt they expoſ
theirs and themſelves to the contempt o
their Subjects; whereby they will do
very ill office both to God and themſelves,
and to that authority which he hath given
them; as undoubtedly they muſt needs
do, who ſet at liberty thoſe tongues which
God hath confined. Such

Such a melting ſpirit we find to have been in *David* toward *Shimei*, who little deſerved it; a perſon that by his deportment ſhewed as much of malice, ſcorn, and contempt, as ever Rebel could do to a Prince: both in picking out a time for his miſchief, (when his bitter tongue, compared to a ſharp ſword, might give him the deeper wound) 'twas when his own ſon had raiſed an unnatural Rebellion againſt him; which could not but be a great affliction to ſuch an indulgent father; and ſo conſequently this no ſmall addition to it. To him that is afflicted pity ſhould be ſhewn, but 'tis clear this miſcreant had forſaken the fear of the Lord in that he ſhewed none to the Lords Anointed; treating him with language fitter for a Dog then an ordinary Man; *Come out*, *come out*, (being himſelf more like one in his deportment, who mad with malice, flies in *Davids* face, and as mad dogs fall upon all in their way, and convey their venome where ever they faſten their infectious teeth; ſo he by his miſchievous tongue, the poiſon of his malice, fetching every word as far as Hell, from whence 'twas fired.) He came forth and curſed ſtill as he came, and caſt ſtones at him, and that which was worſe then ſtones,

Shimei's caſe examined at large, becauſe miſunderſtood by ſome, and abuſed by others.

Job 6.14.

2 *Sam.* 16.5,6.

An high affront.

ſtones, bitter words, more piercing the the ſharpeſt pointed arrows, *Thou bloud man, thou man of Belial*: ſuch an affront might well provoke the greateſt Saint, t the patience of the meekeſt man upo earth, and exaſperate him to take th next opportunity of revenge. And how eaſily might he have done it? it had bee but one word ſpeaking, *Go*, and *Abiſha* whoſe fingers itched to be doing, woul in a trice have taken his head from off hi ſhoulders; *Why ſhould this dead dog curſe my Lord the King? let me go over I pra thee, and take off his head.* Had *David* bee of a revengeful ſpirit, he would have rea dily embraced the motion, and ſeconded the offer with his *Fiat.* But behold! i ſtead of a Command, a ſevere check, and a ſtrict prohibition; *What have I to d with you, ye ſons of* Zerviah? utterin words ſounding rather of encouragement then of puniſhment; as if he had been pleaſed with it, rather then provoked to the leaſt diſpleaſure by it; *Let him alone, let him curſe.* St. *Ambroſe* pondering upon this anſwer, after a little ſilence, breaks out into theſe words of admiration: *O the height and depth of his prudence, and of his patience! what a grand matchleſs invention is here to ſwallow contumely, and to turn*

How reſented by *Abiſhai.*

Verſe 9.

A matchleſs meekneſs.

O altitudo prudentiæ! O altitudo patientiæ! O devorandæ contumeliæ grande inventum! *Ambroſ.*

hurtful

hurtful poiſon into wholeſome nouriſhment! this is far beyond the invention of Mithridates, from whom came that Confection that bears his name.

This, this is the beſt receipt to make a ſovereign Treacle of this Venomous Viper. The Lord (either by the ſecret impulſe of ſome evil ſpirit ſaith one, or by a ſecret command of his moſt wiſe providence) hath bid him curſe *David* ſay others, who ſhall ſay then why doeſt thou ſo? bid him he might, without any impeachment of his juſtice, ſith his will is the rule of right; and his judgments, though they may be ſometimes ſecret, are always juſt. Yet this not ſo ſecret neither, but that himſelf and others might by the puniſhment eaſily diſcern his ſin that cauſed it. That ſin which in the prohibition before quoted, goes under the name of *Reviling*, and *ſpeaking evil*, in another place is called blaſpheming; and as *David* confeſſeth, it came from the Lord, ſo he might well think God permitted *Shimei* to blaſpheme him; becauſe he by committing thoſe great and ſcandalous ſins of Adultery and Murder, gave an occaſion to others to blaſpheme his God.

Ex Vipera Theriacam. Piſcator.

A Copy this is, yea, ſuch a Copy that I may ſafely commend to the greateſt and beſt

A Copy for the beſt of men to write after.

beſt of men to write after, which would calm their ſpirits, and preſerve them in a ſmooth and even temper; and they would not (as too too many do) when afronted by the brawling of theſe dogs in the Metaphor, imitate that fooliſh cuſtom of theſe dogs in the Letter, Vent their anger at the ſenſleſs ſtone, never regarding the hand that ſent it.

Shimeis ſin no whit extenuated, either by what *David* diſcreetly ſaid, or meekly ſuffered.

But was *Davids* patience, or that conſideration that cauſed it, any extenuation of *Shimei*'s ſin? No certainly, his malice was no whit the leſs againſt him for the one, nor his ſin againſt God for the other. He himſelf not long after confeſſeth upon his knees, *that he had done wickedly, yea very wickedly*; and fearing juſtly his deſerved vengeance for thoſe monſtrous exceſſes of his intemperate tongue, deprecates the imputing his iniquity unto him. His Petition was as well timed as worded, which was a hopeful *Omen* of a happy *ſucceſs*. It was juſt upon the time of his new election and inauguration into the Kingdom; which he auſpicates with an Act of Oblivion; of which he as well as others reaped the benefit, which ſecured them from the puniſhment of their former Treaſons: *There ſhall not any man be put to death this day, for do not I know that*

His politick confeſſion, and feigned ſorrow.

that I am this day King over Iſrael? Yes I do, and am reſolved to exerciſe my kingly Prerogative in pardoning whom I pleaſe, and thee in particular, *Thou ſhalt not die.* A pardon to any mans thinking as full as free.

He is pardoned. 2 *Sam.* 19. 22, 23.

And yet there are ſome that do limit and qualifie it in their Paraphraſes upon it; thereby ſignifying he intended no more then thus; *I pardon thee for my part, and leave others to deal with thee as is meet for thy future offences; thou ſhalt not die by my command at this time.* A ſenſe I cannot diſapprove, conſidering a paſſage that fell from his own mouth a little before his death; who apprehending, as I conceive, the ill uſe that might be made of ſuch preſidents by men of rugged and perverſe diſpoſitions (who preſuming of the like lenity, might when occaſion was offered, eaſe their ſpleen by the like ſcurrilities) expreſſeth ſomewhat of trouble and preſſure of ſpirit, not for his own ſins mentioned before; for he had made his peace with God for thoſe in his life time, and received his pardon from Heaven by the hand of *Nathan* his Seer. It was the Caſes of thoſe two Capital Delinquents, whoſe indempnity lay upon his Conſcience, *Joab* and *Shimei*; the firſt for the murther of

Quod me attingit tibi condono, & facti judicium aliis relinquo, &c. Piſcator.

David on his Death-bed troubled at it, and the ſuppoſed reaſon of it.

1 *Kings* 2.8. Giveth his ſon *Solomon* a charge concerning him. He is jealous of him.

Abner and *Amaſa*; the other for curſing himſelf; *Thou haſt with thee* (ſaith he to his ſon *Solomon* that was to ſucceed him) *Shimei the ſon of Gerah, which curſed me with a grievous curſe, and I ſware unto him by the Lord, ſaying, I will not put thee to death by the ſword; now therefore thou art a wiſe man, and knoweſt what to do unto him, hold him not guiltleſs, but bring thou his hoar head to the grave with blood: i.e.* when he ſhall have added iniquity to iniquity, pay him home for new and old together. This *item* made him look more narrowly to his water, and to prevent any future inſurrections through his means againſt himſelf, he confines him upon pain of death to his own houſe, which he was to build in *Jeruſalem*, as a ſuſpicious perſon, no further to be truſted then he might be ſeen; and when he had forfeited his life by tranſgreſſing his bounds, he is not only charged with a *clauſum fregit*, a breaking his priſon, but *thou knoweſt all the wickedneſs that thine heart is privy to, and what thou didſt to David my father; therefore the Lord ſhall return thy wickedneſs upon thine own head, and Benaiah by his command went out and fell upon him that he died.* An act he knew ſo far from diſpleaſing God, that he con-

Commands him from *Bahurim* to *Jeruſalem*, and there to build a houſe, *alias* a Kings Bench, and confines him to it, engageth his life for his true impriſonment, forfeits his bond, is charged with it, minded of his Treaſon, juſtly ſentenced, and deſervedly executed.

fidently

fidently promiseth himself Gods blessing for such due execution of justice.

Thirdly, God lays a restraint upon the very thoughts of their hearts, *Curse not the King, no not in thy thoughts*; threatning a strange detection, and by consequence a condign punishment. This difference we ought to observe between the Laws of God and Men. The first lays an obligation upon the inward man, that hidden man of the heart, the other only directly upon the outward man. *Eccles.* 10.20.

The difference between the Laws of God and Man.

As for instance, *Thou shalt not commit adultery* is a Law both of God and man; but the question is, who is an Adulterer? The Law of God saith, *whosoever hath looked upon a woman to lust after, hath committed adultery already in his heart*; so that this brings under the guilt of that sin, not onely *him that defiles his neighbours bed*; but him also that hath eyes, and an heart full of adultery. But the Law of man calls him onely an adulterer that is convicted of the act, either by his own confession, or other sufficient evidence, he may look on whom he will, and lust after whomsoever he liketh, that reacheth neither the eye nor the heart. *Matth.* 5.28.

In two instances.

1.

Touch not mine anointed, and *thou shalt not revile the Gods*, these are Laws of

2.

Gods own making, to ſecure his Ordinance from injury and contempt. The Laws of men have made a like proviſion, though not in thoſe very words; that whoſoever ſhall ſpeak ſuch and ſuch words, and do ſo and ſo, is guilty of high Treaſon, and upon conviction by due courſe of Law, ſhall ſuffer as a Traitor. Men may think what they will notwithſtanding theſe Laws, which lay no hold of thoughts, as to them they are free enough; but the Law of God tells thee, thou art a Traitor to thy Prince, and a Rebel to thy God, if thou curſeſt his Vicegerent in thine heart.

The Doctrine applied, firſt to confute the old Proverb, and to convince them who think it true, that thoughts are free.

Thou therefore that art reſolved to pay it with thinking, being confident that theſe gods by name underſtand not thy thoughts, which is peculiar to him alone who is a God indeed; and by nature this God who is *the ſearcher of the heart, and the trier of the reins*, will pay thee one day for thy thinking, *when he ſhall bring every work into judgment, with every ſecret thing, whether it be good or evil.* It is an obſervation of one, whoſe raſh zeal for the *Geneva* Diſcipline, hath kindled ſuch a fire of Contention in the bowels of this Church and Nation whereof we are members, as is not yet, and God alone knows when it will

Eccleſ. 12. 14.

will be throughly quenched; he endeavouring to ſuppreſs all extravagancies of this kind, and to keep mens thoughts in a due decorum towards thoſe that are ſet over them; takes notice of a remarkable paſſage of St. *Pauls* Epiſtle to the *Romans* compared with another in the very next Chapter of the ſame. When in the firſt of them he calls for the reverence we owe to himſelf, he bids us offer our bodies to him. When for that ſubjection which is due from us to his ſubſtitutes, he will have every ſoul to be ſubject to them; not but that the reverence and ſubjection of both is due to both; that of the ſoul as well as that of the body, to God; and that of the body as well as that of the ſoul to the higher Powers. But to meet with that fooliſh conceit of ſome, who think this a ſafe Plea, when they go into Idol Temples and perform outward acts of worſhip as others do; that when they proſtrate their bodies to Idols, they reſerve their hearts to God; and alſo of thoſe, who becauſe they deny not the chief Magiſtrate the ſervice of their bodies, would under that colour, exclude him from that reverence and reſpect that is due to him in their hearts.

Chap. 12. 1. Chap. 13. 1. *Cum de Dei cultu ſermonem facit corporis venerationem exigit; ad ſubjectionem Principis delapſus animæ ſubmiſſionem poſtulat, non quod utrique tum Deo tum Principi utriuſque tum corporis tum animæ ſubjectio & obſequium debitum non ſit, &c.* Cartwright *in Etcleſ.*

He that hideth hatred with lying lips, is Prov. 10. 18.

a fool. And what is he better, or how many removes is he from one that honoureth his King with his lips, and despiseth him in his heart? although he think himself a great deal wiser then those that speak what they think, to the hazard of their lives and fortunes; whereas he lives without fear of either, being taken by those who are strangers to his thoughts, for as good a Subject as the best, yet he is no better then a fool; who in the mean time forgets a God above him, who understands the most secret thoughts of his heart, and will manifest his folly to his shame and confusion before Men and Angels, when he shall be summoned to appear at Gods dreadful Tribunal, where (if he prevent it not by a true repentance) he shall be impleaded, convicted, sentenced, and condemned with all that rout of notorious Rebels and Traitors which have been since the beginning of the World to that day.

2. Against those which slip Gods bridle, or run away with the bit between their teeth, like those *Psal.* 12.4. *Quis talia fando temperet à lachrymis?*

And sith I am entered upon the application, I shall take leave to prosecute it against those in the next place, who in those times wherein mens tongues were lawless, took the liberty to spit their venome into the face of Gods Anointed, our martyred Soveraign; slandering his foot-

steps

steps, and aspersing the best of Princes with the worst of crimes; crying out upon him as *Shimei* did against *David*, for a man of *Belial*, a man of bloud, charging all that was shed in our uncivil Civil Wars upon him, as the Author; this out of the abundance of their mouths have they spoken. For it is impossible their tongues could vent such loud lies, and such notorious slanders, were not their hearts overcharged with the gall of envy and spight.

Cor enim felle livoris amarum per linguam instrumentum spargere nisi amara non potest. Bernard.

Others who would be thought more modest, begged of God in their publick devotions, that he would not charge that bloud upon his head, but upon his heart. And these seem to have more of charity, but whether they really had so, I leave to them to judge, who have so much of discretion, and so little of prejudice against so deserving a Prince, as to discover in it an implicit concession, if not an apparent charge of a horrid guilt upon a guiltless person: and whether it had not been more proper for them, who were the contrivers and promoters of that War which produced those bloudy effects? How seriously (in those Meditations and Prayers which he composed in his solitude and sufferings) did he invoke the great and omniscient God to witness his endeavours for

They charge the War on the King as the Author.

Laid at the right dore.

He vindicates himself:
1. By a serious appeal.

for the diverting of the neceſſity of that War, which ſome mens ambitions firſt raiſed, and then falſly fathered upon him? And yet the confidence of ſome mens falſe tongues was ſuch, that they would almoſt make him ſuſpect his own innocency: that he could be content (by his ſilence at leaſt) to take upon himſelf ſo great a guilt before men, if that would allay the malice of his enemies, and redeem his people from the miſeries of War, ſith God knew his Innocency. Follow him to the Scaffold, where he was brought to take his farewel of the World; and from whence he was within a few minutes to go to give his account to God (and therefore no fit time nor place to diſſemble with either) how ſolemnly doth he diſclaim it? And for the fuller ſatisfaction of all his Subjects, (many whereof had been ſo miſerably deluded) he referrs them to thoſe Commiſſions on both ſides for raiſing their Armies; and wills them to take notice of their ſeveral dates, and they would find thoſe of his Enemies had the precedency, which animated and armed ſo many of his ſubjects againſt him. And from thence they might eaſily reſolve themſelves in that queſtion, who were the Aggreſſors? and that what he raiſed was upon the ſcore of ſelf-defence,

2. By his willingneſs to avert the neceſſity, and redeem his Subjects from the miſery of it.

3. By his Speech on the Scaffold.

4. By his infallible Argument.

They proved the aggreſſors, and what he did to be in his own defence.

defence, which the Law of God, of Nature, and of Nations allows, not only to Princes, but also to their meaneſt Subjects. He was brought to a ſad *Dilemma*, and profeſſeth himſelf put to a hard choice, (having ſuch a love for his People, and ſo earneſtly deſired theirs) either to kill his Subjects, or to be killed by them.

A ſad *Dilemma*.

If I am violently aſſaulted, and can apprehend no poſſibility of ſaving my own life but by taking away his, who otherwiſe is reſolved to deprive me of mine; God diſchargeth me of the guilt of it, and chargeth his bloud upon his own head. If men will raiſe an Army, and therewith hunt after the precious life of their lawful King; and if they by the juſt hand of God periſh in that rebellious purſuit, where can any rational man think will that bloud lie as to the guilt, or be viſited as to the puniſhment of it, but on themſelves?

Rather kill then be killed is the Law of Nature, and is allowed by the Law of Nations.

Some have proceeded farther yet, even to imbrew their hands in the bloud of the Lords anointed; who (for the moſt part of them) have not been ſo ſenſible of cutting off the thread of his life, as *David* was for the cutting off the lap of *Sauls* garment; who was a Prince that exceeded *Saul* in his extraction, in his life and converſation, as much as *Davids* ſin fell ſhort of

3. Againſt thoſe who have broken his manacles with as much eaſe as *Samſon* did the 7 green Withs, *Judg* 16. 9.

Their ſin conſidered in the nature of it, and the moſt favourable conſtruction put upon it. *Clamitat ad cœlum vox ſanguinis, &c.*

2. In the degrees of it.

of theirs; who had his own innocence to extenuate it, beſides the inconſiderableneſs of his crime in compariſon of theirs, which by many aggravating circumſtances is ſo heightned, that all the Records, ſacred and prophane, from the beginning of the World to this day, cannot afford its parallel.

It is a fearful, yea a crying ſin to ſhed the bloud of any perſon, and ſo tender is God of the precious life of man, that he will not hold thoſe guiltleſs that ſtrip him of the comforts of it, which are the very life of that life; but hath prohibited it, and will puniſh it as a degree of murder. The life of man in the beſt ſenſe, is but a dying life, but ſuch a life is ſo in a worſe: and there is little difference between that and laying violent hands upon him; onely that they grant this favour (if it be a favour) to die by degrees. If there be any mercy in murder, I ſhould think it lies in that (ſuppoſing his Peace to be made with God) that gives a man the quickeſt diſpatch, and puts him ſooneſt out of his pain. To grant a man a life to live in miſery, is leſs eligible with ſome perſons then death: and in ſome caſes, the lingring delay of death is worſe then death it ſelf.

—proh ſævior enſe
Parcendi rabies conceſſaq; vita dolori.
Claud.

Triſtior eſt lethi lethi mora.

It

It is a Law long ſince enacted in the Parliament of Heaven, that *whoſo ſheddeth mans bloud by man ſhall his bloud be ſhed: yea if an Ox gore a man or woman that he die, he ſhall be ſtoned to death.* In which Law God the Law-giver diſcovered ſuch a dereſtation of that ſin, that he would not ſuffer murther to go unpuniſhed, no not in the bruit Creatures which underſtood neither precept nor threatning, to ſhew how ſeverely he would puniſh it in men that are endued with reaſon, and know what is good and evil. And what a fearful thing it is to fall into the hands of a ſin-revenging God, if they ſhall break through both of thoſe ſtrong fences to ſacrifice their Brothers bloud to their own malice, or to right their injured Reputation, which would gain more by paſſing by, then by puniſhing an offence; eſpecially, when there is ſo great a diſparity between the ſatisfaction and the provocation; and that there will certainly be a day of reckoning, which is moſt commonly in this life, when bloud will have bloud, which is the common price of bloud; and when for the taking away their Brothers life, they will be enforced by the hand of Juſtice to lay down, or rather pay down their own: this therefore muſt be a very great ſin. And

Gen.9.6. Exod.21.28.

3. In the ſubject. The bruit Beaſt not exempted, much leſs man.

The greateſt ſin we can commit againſt our brother.

4. In the Object: and aggravated by his innocency, *Exod.* 22. 2. *&c.* Killing in some cases, and of some persons, permitted, yea commanded: and the reason why.

And yet to shed the bloud of an innoce person, is of the two a far greater, a cries louder in the ears of God for ve geance then the former. For though G doth prohibit killing, yet in some ca he doth permit it, and in others do command it; Witches, Conjurers, I chanters, Idolaters, false Prophets, Sa bath-breakers, disobedient Childre Adulterers, all these have been sentenc to death by Gods own mouth. And ho many have been sent out of the Wo before their time (according to the cou of Nature) and have come to an untim end, guilty of such crimes which ma them liable to death by the Laws of me Every part was ordained for the good the whole, and though God doth not low any man to macerate, or mutilate h body out of humour or superstition; y if any part be mortally infected whi threatens the endangering of the whol it is then both lawful, and a piece of d scretion to take our Saviours advice a cording to the letter of it, which he inte ded in another sense, *If thy right han offend thee cut it off*: with which agree that of the Poet.

---sin immedicabile vulnus (tur
Ense rescindendum ni pars sincera trahe

What

What this or that member is to the body natural, that is such and such a person to the body politick. *Achans* sin troubled all *Israel* so that they could not stand before their enemies. He was by Gods own direction first discovered, and after executed and cut off like a gangrened member, to prevent the ruine of all the rest. And without the execution of such severe Laws, no man could be secure either in his goods or life. *Josh.* 7.

But God doth no where allow the slaying of an innocent person. He that doth it, sins more against Charity? because such an one hath more of the image of God in him, which is the chiefest motive to it, against community, to which he is most profitable: either for his presence the Sun would not shine so merrily on the High-way, were it not for the bordering Fields sake: neither would God have so prospered *Laban* and *Potipher*, but for good *Jacob* and *Josephs* sake. Or for his Piety, in which respect he is very beneficial, not onely to that Family, or to that City wherein he lives; but to that whole Kingdom whereof he is a member; *The innocent shall deliver the Island, and it shall be preserved by the pureness of his hand.* The Kings of *Persia*, and of other Nations, had

But of innocent persons never allowed to any. Arguments to prove the exceeding sinfulness of it.

The whole Kingdom at a great loss by it. *Job* 22. 30.

had their *Mazkirim* Remembrancers, to mind them of thoſe matters that concerned the Weal publick. Such are theſe to God, and bleſſed are the people that have ſuch friends of God to befriend them: but wo be to thoſe that injure them, for he that toucheth them toucheth the apple of his own eye. Among thoſe many qualifications required of thoſe who deſire to dwell in Gods holy Mountain, this is one; *he muſt not take a reward againſt the innocent*, whether it be by the way of bribery, as *Tertullus* did againſt St. *Paul*; or to give in falſe evidence, as thoſe ſuborned witneſſes did againſt *Naboth*; or by way of treachery to betray innocent bloud, as *Dalilah* did her own husband, for an hundred ſhekels of ſilver; *Judas*, his Lord and Maſter for thirty pieces of the ſame metal; and the *Scottiſh Army* their King for *two hundred thouſand pound*; thinking themſelves by ſo much the wiſer Merchants, by how much more they had made the better Market. Which ſeveral ſums were the price of innocent bloud, and pity it is that all thoſe purchaſes which ſuch Merchants make of all ſuch money, are not called by their proper names, *Acheldama*'s Fields, or Purchaſes of Bloud.

They are Gods remembrancers, as the *Perſian Mazkirim* were to their Kings.

Argumentum à minori.

Pſal. 15. 5.

Acts 24.

Dr. *Heylyn*'s *Ærius rediv.* P. 468.

We

We may read Gods displeasure against this bloudy Sin, written in letters of Bloud, in those severe judgments recorded in Sacred Writ, to have been most impartially executed, even upon Kings themselves, when they have practised the like upon the lives of their guiltless Subjects. Two of this nature we find in the Old Testament; The first is the avenging the innocent bloud of *Nabaoth*, when *Ahab* was going to take possession of his Vineyard, God sent *Elijah* to him with this Message, *Hast thou killed and also taken possession? In the place where the Dogs licked the bloud of Nabaoth, shall the Dogs lick thy bloud, even thine. I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, as well him that is shut up, as him that is left in Israel.* And also of *Jezebel* the contriver of his death spake he, saying; *The Dogs shall eat Jezebel by the Walls of Jezreel.* And although God did not bring all this to effect in *Ahabs* time, because he had humbled himself, yet if we compare the several Executions with their Sentences, we shall find them to accord very exactly. In the very next Chapter *Ahab* himself is slain as he fought against the King of *Syria*, and his bloud

Argumentum ab Exemplis.

Exemplified upon Kings punished for killing their guiltless Subjects.

On *Ahab* for *Nabaoth.*

1 *Kings* 21. 18, 19, &c.

On *Jezebel* the contriver.

Chap. 22.

ran out of his wound into the Chariot; which when one washed in the Pool of *Samaria*, the Dogs licked his bloud.

On *Jehoram*. 2 *Kings* 9.24.

Jehoram his son was slain by *Jehu*, and his body cast out in the open Field. And in the self-same Chapter, *Jezabel* was cast out of a Window, and her Careass devoured by Dogs, excepting onely her scul, her Feet, and the Palms of her hands. The next gives you a sad account of the rest; so that there fell nothing to the earth of the Word of the Lord, spoken concerning *Ahab* and his house, by his servant *Elijah*.

V. 32,33.

Chap. 10. 10, And the rest of the children for their Parents sake.

2. On *David* for *Uriah*. 2 *Sam.* 12.

The other concerns that of *Uriah* whom *David* is said to have slain with the Sword of the Children of *Ammon*; because the design which brought him to his end, was laid by him, to cover his Adultery committed before with his wife. Whereupon it follows immediately, *Now therefore the Sword shall never depart from thine house. I will raise up evil against thee, out of thine house, &c.* How God punished him in his children, the following Chapter, with several others, will satisfie any, who have a desire to inform themselves. He himself indeed died in peace, because by his unfeigned repentance he had made his peace with God: in testi-

Vers. 10. He is severely punished in his children.

Though by repentance he escapes as to his person.

mony

mony whereof, he hath left a Copy of it upon record, that those who stumble at his Fall, might be directed to rise again by his Example. But whoso seriously weighs some of those expressions, intimating the difficult recovery of Gods favour, which by those sins he had justly forfeited, will think it a point of sound discretion, rather to take the more diligent heed to their own standing. *Psal.51.*

If it be so heinous a sin to take away the life of the body, a far greater and more heinous it must needs be to destroy the life of the soul. When we see men posting to destruction, and endeavour not to stop them by a seasonable reproof, we are after a sort guilty thereof. The Devil is called a Murderer from the beginning; not that he set upon our first Parents with a Sword, or any other murdering weapon; but with seducing words (saying, *In the day that ye eat thereof your eyes shall be open, and ye shall be as Gods, knowing good and evil*) he procured their fall: and questionless he is no less guilty that lies in wait to deceive and draw others into Schism, Heresie, Rebellion, and such like fruits of the Flesh, which had their beginning from Hell, and will have their end in damnation.

Inference against Soul-Murderers.

Tot occidimus quot ad mortem ire quotidie tepidi & tacentes videmus. Greg. in Ezech.

Homicida dicitur Diabolus non gladio armatus, non ferro accinctus; ad hominem venit verbum seminavit & occidit, noli ergo putare te non esse homicidam quando fratri tuo mala persuadeas. Aug. in Joh. 8.

Yet how many have this to anſwer for, who as yet go as upright under their guilt as *Sampſon* under the Gates of *Gaza*? Not that I take upon me peremptorily to cenſure, or finally to determine the future eſtate of any; God might ſhew them mercy between the Bridge and the Water: and with as much eaſe ſave a Souldier gaſping upon the ground, as he did the Thief dying upon the Croſs. But ſuppoſe (the beſt) that he did give to many that fell in that unjuſt quarrel, that mercy firſt to ſee their ſin to repentance, and that next to pardon it; yet, no thanks to thoſe who did engage them: who were ſo far from ſounding a retreat to countermand their Proſelites, that they have given but ſmall evidence to the World of their own repentance. Yet notwithſtanding this, if we grant (which is too poſſible) that ſome of thoſe poor ſeduced ſouls did die in their ſin; it is eaſie to read at whoſe hands God will one day require their bloud. The inference is genuine though ſomewhat beſide my purpoſe, I ſhall therefore inſiſt no further upon it, but leave it with this hearty wiſh to thoſe, for whoſe ſakes I have made this ſhort digreſſion that they may be as ſenſible as it ſelf is ſeaſonable.

Inter Pontem & Fontem.

God will require the bloud of the Seduced at the hands of their Seducers. *Ezek.* 3. 18.

An Apology for the digreſſion.

My

My buſineſs is (as a Solicitor for the King of Kings) to draw up a Charge againſt a rebellious Nation, or rather a rebellious Faction in the Nation; for that (not having the fear of God before their eyes) have traiterouſly and wickedly imagined, conſpired, and compaſſed the death of the Lords Anointed. I have ſhewed already how God deteſts that crying ſin of Murther, and with what dreadful fury the Avenger of bloud did purſue the Murtherers. But alaſs! thoſe inſtances fell as far ſhort of this, as there is of difference betwixt the Objects on whom the murthers were perpetrated. Thoſe were Homicides acted on Subjects, this a Regicide committed upon the perſon of God's Vicegerent, and their lawful King: who in the ballance of the Sanctuary, which is exactly even, outweighs ten thouſand of the other. Some thing of reſemblance to this I find in both the former; namely, in the cloſe and cunning contrivance; more yet between this and the former of them, in that both that and this were carried on under the ſame colours of Religion and Juſtice [Proclaim a Faſt:] ſo theſe under a pretence to ſeek God, moſt blaſphemouſly intitling him to the worſt of Villanies. Had they indeed

Rebellion arraigned with her chief Actors and Acceſſaries.

The charge enforced, and her crime aggravated from the quality of the Object Regicide. 2 *Sum.* 18.3.

Wherein this reſembled thoſe before mentioned.

when first ingaged in that design, searched the Scripture, as good Christians should daily do, which conteins in it the revealed mind or will of God, to which all are bound to apply themselves for resolution in all their doubts. Their eyes would have dropped out of their heads, ere they could have found so much as the least colour of a Precept, or warrantable President for their proceedings, had they consulted the thirteenth Chapter of the Epistle to the *Romans*, which troubles a Rebel as much to read, as (some say) it doth a Witch to say the Lords Prayer; it would have put a bar to all further attempts, and in stead of taking away their Soveraigns life, would rather (as *Benhadads* Ambassadors) with badges of their deserts have implored his pardon to secure their own. And this they might have done upon as firm a ground of hope to speed; because that King was as merciful as ever was any of the Kings of *Israel*.

Rom. 13.

Benhadads Policy if practised, might have saved his life, secured their own, and prevented the loss of many thousands of their fellow Subjects.

But that is not the onely fence that God hath made for the safeguard and security of Princes. I have before quoted other places which speak their Authority to be so sacred, that God will not allow their Subjects so much as the liberty of their thoughts against them. We

We read indeed of many Regicides in Sacred Writ and prophane Story, but they acted it privately, these in the face of the Sun.

Last Argument aggravating it above all Murthers of the same kind as without parallel.

One instance there is indeed in the New Testament, and but that one, the murdering of a King too, and he higher then the highest Monarch upon Earth, the Lord Jesus Christ, that Prince of Peace; barbarously crucified between two Thieves, as if he had been, yea, the greatest of the three: to whom as few Kings ever came so near in their lives, so none ever did in so many circumstances of his death. Yet this even this instance of this King, though it doth even in many things exceed ours as far as Heaven exceeds Earth, and God exceeds Man, in this one circumstance falls short; that those that were the Contrivers and Promoters of his death, never did, nor never would, from first to last, own him for their King: but when *Pilate* asked that question, *Shall I crucifie your King?* they returned this answer, *We have no King but Cæsar*; and when he had caused this Superscription to be written in three several Languages, which sounds thus much in ours, *Jesus of Nazareth King of the Jews*; they abhorring to own the crucifying him under that title, desire him

That of our Saviours by the Jews, his own Subjects, came nearest to it.

In some things exceeds it.

But in one circumstance falls short, and that a very material one too.

*Joh.*19. 19,20, 21.

to alter it, *Write not the King of the Jews, but that he ſaid, I am the King of the Jews.*

Obj. The greateſt part of the Nation plead *Not Guilty* to the Indictment.

It may be ſome will object in the words of the Diſciples to the Woman in the Goſpel, pouring that coſtly ointment upon our Saviours head; What needed this waſte of words, ſith the greateſt part of the Kingdom had neither hands nor hearts engaged in it? To theſe I have to anſwer, that *David* was at a great diſtance from *Uriah* when he received his deaths wound, and yet he prays apparently in reference unto that, *Deliver me from bloud-guiltineſs, O God.* Whence I infer that a man may be guilty of anothers bloud never ſhed; if ſo, though but few principals in the ſhedding of this, there were very many acceſſaries; either by actually oppoſing, or not perſonally aſſiſting him according to our bounden duty, either by their perſons, or by their purſes.

Sol. Thoſe were guilty that ingaged not for him, though not in ſo high a degree as they that fought againſt him. *Hinc illæ lachrymæ.* He that fights againſt him with his purſe, if a Volunteer, is as bad as he that fights againſt him. Our Laws ſay *Rex non moritur*, which is always true *quoad jus*, not ſo always *quoad poteſtatem*, exemplified in our late *Interregnum.*

Moneys are the ſinews of War, and had not they ſo readily ſacrificed their Wealth to the pleaſure of their Grandees, their deſign muſt have been nipt in the Bud, and proved rotten ere it had been ripe. This, this is that that ſuborned the Witneſſes, that feed the Counſel, that bribed

bribed the Judge, that paid the Executioner for ſtriking that fatal ſtroke which made the body both of our King and Kingdom headleſs.

All this that I have ſaid to aggravate the crime, is not (God knows) out of any delight I take to rake in thoſe rotten Ulcers and feſtered Sores; but in order to that which follows, and which our ſin calls upon us loudly for our great humiliation. To which purpoſe our Anniverſary Faſt enacted on that ſad occaſion, renews the memory of our guilt, and directs us with renewed Repentance to deprecate the puniſhment; leſt we forgeting it to God, God ſhould remember it to us, in ſuch a way as we would not willingly hear of it.

The Authors Apology for his ſevere application.

Infandum--- jubes renovare dolorem.

The Prophet *Jeremiah* hath written a whole Book of *Lamentations* for the death of good *Joſiah*, which was the fore-runner of thoſe many miſeries to the Jewiſh Church: and his Subjects expreſſed the ſenſe of their loſs by his fall, ſo deeply and pathetically, that it was made for an Ordinance unto *Iſrael*, and propoſed as a Pattern for future times in their moſt important occaſions. *In that day there ſhall be a great mourning in Jeruſalem, as the mourning of Hadadrimmon in the Valley*

Judah had great reaſon to lament the loſs of their good *Joſiah*; but we greater for the death of ours.

Zech. 12. 11.

of

of Megidden. Surely it behoves us in our mourning (if possible) to exceed them. Their King *Josiahs* fall was an effect of his own rashness and folly; but the fall of ours was both by, and for our sins. This (in short) I commend as reflecting upon what is past, and propose this as a proper expedient for the time to come, to break off our Sins by Righteousness, our former Rebellion by our future Fidelity. And sith all our tears (were every one of our Eyes Fountains) would prove ineffectual to restore to life, him whom some have been so eminently instrumental, and all have been one way or other accessary to bring him to his end; what we fell short in duty to the dead Father, let us make up in love and loyalty to his living Son, his rightful Heir and Successor; whose unparallel'd act of Grace (when we lay under the danger of so great a forfeiture) cannot but indear him to all his rational Subjects: The benefit whereof I envy to none, but do heartily wish that some would study better to deserve it. And so I pass from this fear, here strictly taken, as it signifies a particular duty which every individual Subject ows to his Prince; and come to consider it in its latitude as more comprehensive, including all

Wholsome advice.

all other duties payable to him upon the same account.

It is not unknown to any that ſtudy the Senſe as well as the Letter of the Scripture, that Fear, when it relates to God as its Object (as it doth here in the firſt place) oftentimes ſignifies his whole Worſhip; as it doth in all thoſe places in the Margine. The Fear of the Lord makes a man very diligent and careful that he leaves no good duty undone which God would have him do; and it is as common in the Scripture, when he intends to preſs the whole duty of Inferiors to their Superiors; to name onely ſome one leading duty, which being expreſſed, the reſt which are as it were under its command, muſt be underſtood; as honour to Parents, ſubmiſſion to Husbands, obedience to Maſters, as here Fear to Kings and Princes.

Fear a very comprehenſive Duty.

Deut. 6. 13. *Pſal.* 112. 1. 128. 1. *Acts.* 10. 35. *Qui timet Deum nihil negligit; timere Deum eſt nulla quæ facienda ſunt bona præterire.* Greg. Moral.

This (whether ye refer it to God or the King) is to all other Duties, as the Heart is to all the other parts of a man; and when God calls for that, *My Son give me thine heart*, he leaves not the reſt to our own diſpoſing. He made man, that is, the whole man, and every part of man for himſelf, and purchaſed both body and Soul at a price: there is great reaſon that

It is like the Heart.

Prov. 23. 26.

1 *Cor.* 6. 20.

that the Workmanship should serve to the use of the Workman; and that which was bought at so dear a rate, should be serviceable to him that bought it: in calling for that, he calls for all; and he that in answer to that call of his, presents him with that gift, he together with that gives him all. Like the Centurion in the Gospel, it is in great Authority, it hath all the rest as Servants at its beck: *it saith to one go and it goes, to another come and it comes, to another do this and he doth it.* If God have the Heart, the Tongue will shew forth his praise, the Ear will be open to his Word, the Eye will be turned away from Vanity, and behold the wonderful things contained in his Law; the Hand will do the thing that is good, and the Feet will run the way of his Commandments. Even as it is with the great Wheel of a Clock or Watch, if that be at fault, the rest cannot be regular in their motion; if that be right the rest will answer it: so if God hath this, or have it not, he hath either all or none at all. And so it is with this Fear of the King; where this is seated in the heart, all other duties will accompany it: they will be subject to his Laws, loyal to his Person, make a charitable construction of his failings and infirmities,

Like the Centurion. *Matth.* 8. 8.

Like the great Wheel of a Clock.

Its Attendants as it refers to the second of these Objects, the King.

mities, pray for him, and pay unto him what is legally charged upon them for the ſupport of his Grandure, and to defray the charges of his Government. Of all which in their Order.

Subjection.

First, They will ſubmit themſelves to thoſe Governours that are ſet over them in the Lord, and honour them by performing all dutiful obedience to them, according to that general rule given by the Apoſtle to all that are under Government; *Let every ſoul be ſubject to the higher Powers*, the original word ſignifies an orderly ſubjection, or the placing, or ſetting one thing under another in due order. As amongſt the Elements, the Water under the Earth, the Earth under the Air, and the Air under the Element of Fire. In the Body Natural, the ſeveral parts of it under the Head, and each of thoſe parts one under another. In the Family, the Wife under the Husband, the Children under their Parents, the Servants under their Maſters. In the Common-wealth, which is a Body Politick, the Subjects under their Princes. The whole Body of that Common-wealth will then flouriſh, when every one of its Members acts vigorouſly within its proper ſphere; when there is an orderly

Rom. 13. 1.

Chryſoſt. in Polycrat. Tunc totum Reipublicæ corpus vigebit ſi ſingula quæque loca teneant, membra ſi fuerit officiorum non confuſio ſed diſtributio.

ly distribution, and not a wild confusion of Offices.

The Seeds of which Subjection the God of Order hath sown among those Creatures which are without Reason; Bees, Cranes, Fishes, *&c.* which have one above them, under whose conduct they go forth to feed, and so return. And although it be no Miracle, yet it is a wonder which is noted of the Pismire, which hath no Guide nor Governour; and of the Locusts, which have no King, and yet go forth all by Bands, flying in Troops, some turning one way and some another, like divers Squadrons of an Army; and men may be as well sent to them to learn Concord, as to the Ant for Industry and discreet Providence. Yet this is no disparagement to Government, which the sad effects of the want of it, commends and cries up for necessary, and that among rational men, who have Reason to guide them; yea, among those men which were acted by a higher principle then that, *viz.* Religion. *When there was no King in Israel, every one did that which was good in his own eye.* How doth Piety and Religion languish, Idolatry and Prophaneness flourish? And if there be confusion, as there must be when there is no

Prov.6.6. *Chap.30.27.*

Judg.17.6. *Chap.18.1.* *Chap.21.25.*

no order: The Scripture tells us what will follow upon it, *every evil work.*

God hath ordained Government and Governours as a Hedge, or Fence to keep men secure in their Religion, Lives, Liberties, Estates, and Proprieties. And the blessed Apostle exhorting to pray for Kings, gives this as a chief Argument to enforce it, *that under them we may lead a quiet and a peaceable life, in all godliness and honesty.* This Hedge being once removed, all goes to rack. It hath been sufficiently observed by several sad experiences, where God hath suffered the Enemies of it so far to prevail; and those who have designed to prey upon either or all of these, have levelled their Batteries against Magistracy, as the chiefest fortress of their security.

James 3. 16. Government a Hedge.

1 *Tim.* 2 1, 2.

That pulled up, all goes to ruine.

What a bloudy Tragedy doth *Germany* and some parts of the *Netherlands* present us with, acted by the Anabaptists in their several Scenes of Mischief? To which this was preached by their Ring-leaders, as the most proper Prologue; and that pretended as a Revelation from Heaven too; that the Empire and Principalities of this World, were to be extirpated; and that the Sword of *Gideon* was put into their hands to be employed against

Exemplified by the Anabaptists proceedings in *Germany*, &c.

against all Tyrants for the assertion of true Liberty, and the restauration of the Kingdom of Christ; by whom Religion it self is brought upon the Stage in a strange disguise, and made to act her part in what was most contrary to her nature; imbruing her white and innocent hands in Bloud and Massacres? What strange pretences are here? as if those had not been Christians to whom St. *Paul* gave that precept; yes certainly they were so: and he in that doth as certainly imply, they being such, that nothing in Christianity ought to be pretended, or made use of to give any man immunity from his obedience to the Higher Powers.

J. D. his Epistle to his *Apocalypsis*, or History of the Anabaptists.

In the Kingdom of Christ this is wonderful, saith a learned Author, that he wills and commands all Princes and Potentates to be subject to his Kingdom, and yet he wills and commands likewise, that his Kingdom, that is, the Subjects of his Kingdom be subject to the Kingdoms of the World: intimating that their spiritual freedom which they have, and do enjoy under him, from Sin, Satan, and Damnation is not repugnant to the corporal subjection due to them: and that the same person may be both a Christian and a Subject, as well as a Christian; and yet not-

Their grosse Error refuted. *Zanch. Misc. Epist. Dedic.*

with-

withſtanding a Wife, and muſt be ſubject to her Husband; a Child, and muſt obey his Parents; a Servant, and ſo conſequently muſt do ſervice to his Maſter. Yea further, Their obedience and ſubjection is a part of their Religion; and ſo eſſential a part, that he that is not a good Subject, cannot be a good Chriſtian.

Subjection an eſſential part of the Chriſtian Religion.

And however all that go under that name are not ſubject as they ſhould be, I muſt tell them, that neither Chriſt, neither any good Chriſtians can account them ſo; but ſpots and blemiſhes of that glorious Profeſſion, exorbitant perſons that make themſelves a Diſpenſation, and take liberty to do what they liſt, without any regard to what their Superiours command them; making it only a matter of complement, and no concern at all of Conſcience; though afterward urged by the ſame Apoſtolical Authority, upon that very account.

Rom. 13. 5.

How loth are ſome to ſtoop to Authority, and to ſubmit to the practice of ſo indiſpenſable a duty? As if it were in it ſelf a thing too much beneath a free and ingenious ſpirit. Whereas in truth it is rather an argument of a generous mind, not deviating from the Law of Creation, willingly to ſubject it ſelf to its betters.

Applicat. 1. *Non eſt vilis & abjecti animi indicium, ſed generoſi & à lege Creatoris, non deviantis prompte & lubenti animo ſubjici melioribus.* B. *Davenant in Coloſſ.* 3.

Insomuch that the very Heathens could say, *It is an easie matter to govern such as are good, but a difficult task to govern such as are bad*, who account submission a yoak too strait and uneasie for their stiffned necks.

Facile imperium in bonos: pessimus quisque asperime rectorem patitur.

2. Non-conformists apparently defective in this duty.

Others, who seem willing to comply with the commands of their Superiours in matters of civil concernment; yet fain would be their own carvers, and be left to their own liberty in Ecclesiasticals; especially in those things which are *adiaphorous* (*i. e.*) of a middle and indifferent nature; as if that God who is the God of Order, and both commands and approves of it in all other Societies of men, would allow of, or excuse confusion in his own House.

In what the power of Kings chiefly consists.

The power of Kings consists chiefly in things of that quality, which if they are abridged of, they are in effect but meerly titular, and signifie as little as so many Cyphers without a figure. Whatsoever comes within the compass of the Moral Law, either as a Duty to be done, or as a Vice to be eschewed; the one must be done, and the other left undone, whether or no the Magistrate second it with his command or prohibition: What needed then that Precept of obeying Magistrates? he that will

will not obey God, will not obey Man commanding the ſame thing with God freely and willingly: and he that obeys what God commands, being awed thereunto by the Precepts of men, the Prophet hath left us ground enough to judge by, what approbation, or acceptation that obedience is like to find at the hands of God. *Iſa. 29. 13.*

Every Duty which falls under a Moral Precept, hath ſome Ceremony or other neceſſarily accompanying it, as the Shadow doth the Subſtance in the cleareſt day. I inſtance in a mans geſture in Prayer, whether it be ſtanding, walking, leaning, kneeling, lying, either upon the back, ſides, or proſtrate, or any other way, (if there can be any other) as we read of ſeveral men that have uſed ſeveral of theſe, which the Scripture rather deſcribes then preſcribes, and it is impoſſible he ſhould do it but in ſome of theſe, or ſuch like: but in which of theſe he ſhall pray, there is not one word of command for this, or that, or any; yet notwithſtanding, it is very requiſite that they which meet together in the ſame place, to ſerve the ſame God, ſhould be both unanimous and uniform, joyn together in the ſame mind, and in the ſame form; as it

Circumſtances as inſeperably linked to Duty, as thoſe accidents, ſo called, are to their ſubjects, which cannot be parted without the apparent deſtruction of both, exemplified in the geſture of Prayer.

is noted in the people in *Ezra*'s time, when he opened the Books to read, all ſtood up; but when they praiſed the Lord, they all bowed themſelves. Diverſities of geſtures cauſe diſtinction, and hinder devotion, being uſually attended with prepoſterous cenſuring one of another, to prevent which the Apoſtle hath left a ſtanding rule to order all things of this nature by: *Let all things be done decently and in order.* And the next beſt rule that we can obſerve to uphold and maintain that order, is to comply with that Church wherein we live, and whereof we are members, in ſuch commendable geſtures as ſhe preſcribes and practiſeth. It cannot but be looked upon as a thing very indecent and diſorderly, when in compliance with that Catholick and Apoſtolick Conſtitution, the Governours of our Church (among whom we acknowledge the King, next under Chriſt, to be Supream) have ordered this or that, for private men in their practices to control their publick judgment: Beſides, what it argues of pride and ſingularity, from which their own faireſt pretences cannot clear them; nor the greateſt charity of others excuſe them. So heinous a thing in the judgment of that very Apoſtle was Viola-

Nehem. 5. 6.

The ill conſequences of leaving every man to his liberty.

A general Apoſtolical rule for ordering things of this nature by.

Who have power to regulate thoſe things.

Violation of Church Orders; that Contumacy therein deſerved a cenſure little leſs then Excommunication, commanding to *withdraw from every brother that walketh diſorderly, and not after the inſtructions which they had received.* What hath been ſaid of Geſtures in Prayer, might have been ſaid of Veſtures in the publick Adminiſtration: which come under the ſame conſideration, and belong to the ſame general Rule.

2 *Theſſ.* 3. 6.

Veſtures in the publick Adminiſtration under the ſame rule.

But what if a lawful Power command an unlawful thing, what muſt the Subject do in ſuch a caſe? The Queſtion carries its anſwer within it ſelf; the Command is unlawful therefore it muſt not be obeyed, *i. e.* actively: the Power commanding it, is lawful, therefore muſt not be reſiſted. Princes have not an abſolute and unlimited Authority over their Subjects; neither muſt they give an abſolute and univerſal obedience unto their Princes. We are bound to obey thoſe that are ſet over us by the Lord, only in the Lord. He that made ſuch a one a King, is more a King himſelf, then he is whom he made ſo; being *King of Kings, and Lord of Lords*, : therefore when he ſhall command contrary things, *whether it be right in the ſight of God, to obey man rather then*

Queſt.

Anſw.

The common Caſe falling under this Head, reſolved

Propter quod unumquodque eſt tale idipſum eſt magis tale. Ariſtotel.

Acts 4. 29.

God, judge ye. Surely, as *Peter* and others of the Apoſtles ſaid in ſuch a caſe, *We ought rather to obey God then men.* From whence we may learn how far the Office of the Magiſtrate doth extend, what reſpect we ought to ſhew towards him, as being in Gods ſtead; and how far we muſt follow his command with our obedience. No farther then he therein follows the commands of God; where he leaves God, there we muſt leave him. Such an abſolute obedience, ſtretched to things repugnant to the Word of God, can neither be ſafe for that King that ſhall require it, nor for that Subject that ſhall give it. Happy had it been for *Jeroboam*, had not his idolatrous Decree met with ſuch an eaſie compliance in his People: their magnifying him above what was meet, brought deſtruction upon him and his; and hath left ſuch a blot upon his name, as ſhall never be taken off ſo long as the Scripture continues that records his Hiſtorie, which ſtigmatized him to all poſterity, in this reproachful character, *Jeroboam the ſon of Nebat, who made Iſrael to ſin.* Neither will the Princes command be of any force to extenuate his Subjects ſin before God; nor take off ſo much as an unite in the number of his decreed ſtripes

Acts 5. 29. *Ex quo docemur quatenus ſe extendit officium Magiſtratus, deinde quanta obedientia eſt à nobis colendus ſdque loco Dei. Denique quando licitum ab eo diſcedere.* Aretius in Act. Apoſt.

Abſolute obedience not ſafe either in Kings commanding,

2 *Kings* 10. 31.

Or in their Subjects obeying.

ſtripes. Thoſe Executioners of the three Children could have produced *Nebuchadnezzars* Commiſſion for caſting them into the Fiery Furnace; and yet within two Verſes ye may find *them* conſumed to aſhes with the very flame of that Fire which they had kindled, and into which they caſt thoſe innocent perſons. It is the Remarque of a learned Expoſitor upon the very inſtance, becauſe they did yield obedience to the King in ſo wicked and unjuſt a Decree; therefore they were worthily deſtroyed. Unlawful Commands muſt not be obeyed

Dan. 3. 19, 20, &c.

Dr. *Willet in loc.*

In ſuch a caſe the Subject muſt fly to his Arms, ſuch as are Prayers and Tears; which are all the Weapons that his holy Mother the Church will allow him upon ſuch an account. As to any other, our Saviour Chriſt hath given a very ſtrict inhibition with a menacing *ſub pœna: he that taketh up the Sword, ſhall periſh by the Sword.* Chriſt reprehending that raſh act of *Peter* admoniſheth us, that *we ought not to take up the Sword under pretence of the Goſpel; but in times of Perſecution to encounter all difficulties, armed only with Prayer and Patience.* This was the practice of thoſe Primitive Chriſtians, who lived under the Government of Heathen

What to do in that caſe? *Ad preces & lachrimas quæ ſunt arma Eccleſiæ.*

Mat. 26. 52. *Pugna Petri à Chriſto reprehanſa monet non eſſe prætextu Evangelii rapiendum gladium,* &c. *Chytræus in locum.*

Emperours, notwithstanding they wanted not a considerable Party to have made resistance.

Tertull. Apol.

How basely then do they detract from the deserved praise of those glorious Martyrs, who willingly offered their bodies as a Sacrifice to their Persecutors rage, rather then to transgress the commands of God. Which some have imputed rather to their want of Power then Will, that they did not repel one force with another; as if they had made a Vertue of Necessity: and that if they had been furnished with men and Arms, they would have resisted rather then have suffered. A great Promoter of our late Divisions, pinched as it seems with the force of the forecited allegation out of that learned Father, very nimbly cuts asunder that knot which he saw with all his skill he could not untie; so as to give satisfaction to any ingenious Reader, who was willing (as all should be in a business of that consequence) to try before he trusted, censuring the Author of that Apology for a bad Statesman, and a worse Arithmetician; and at length musters up his errours to overthrow his authority; charging him with Montanism. True it is, he did so strangely admire that blasphemous Here-

Vim vi repellere

A base construction made of the patient sufferings of the Primitive Christians.

Nodus Gordianus.

1 *Thess.* 5. 21.

Tertullians Errours discovered, to invalidate his Authority.

Heretick, that *Erasmus* could not perswade himself that he was in earnest. As dead Flies cause the Ointment of the Apothecary to send forth a stinking savour, so doth a little Folly him that is in reputation for Wisdom and Honour.

Nec mihi persuadere potest hominem tam acris judicii sic in divinis literis exercitatum credidisse Montanum fuisse Sp. Sanct.

But though this *Anti-Tertullianist* in his *Anti-Cavileerism*, is pleased to slight the Works of that Author upon the former, and some few other considerations; yet as profound Divines as himself have as highly prized them. Not a day passed *Cyprian* but he read something of them. *Vincent. Lyran.* assigned him the first place among the Latine Fathers; as I think I may safely do to him among those (if there be any such besides himself) that have ranged *Tertullians* Apologetical Orations among his Errours; and may not we with the same Tool as easily dissolve his *Gordian* Knot? and answer those Authorities which he produceth in opposition to the former, *viz.* that of the Peoples rescuing *Jonathan Sauls* son from the destructive consequence of his Fathers rash Oath; and that of *David* his raising an Army to defend himself? Sith both the one and the other were guilty, questionless, of several miscarriages, and therefore might possibly err in those, as

A pestilent Pamphlet Printed in the times of the Rebellion.

In what esteem he was with S. *Cyprian. Vincent. Lyran.*

1 *Sam.* 14. 43, 44, 45. *Chap.* 22. 1, 2.

A pretty way to evade the force of an Argument, which we cannot answer.

as well as in other of their actions. But I conceive it may be done in a great deal fairer way, by making it appear these instances are not so parallel as he would make the World believe they are to his business there in hand. The first instance is brought (so far as my memory serves me) to justifie that affront put upon the King, when he demanded those impeached Members to be delivered up to Justice. These agree like Harp and Harrow; if the one were by Arms, the other only by Arguments. *Jonathan*'s rescue by a dissuasive intercession, theirs by a forcible opposition. The last cannot be denied by any; the other is affirmed by many, and those of no small esteem in the Church: whose judgments seem to be very much favoured by the Context:

The first instance misapplied, as appears by the sense commonly given of it, which hath a great deal of probability to second it.

1 Sam. 14. 45. *And the People said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth there shall not one hair of his head fall to the ground, for he hath wrought with God this day.* 1 Sam. 21. 9.

Here are words spoken, no swords drawn: unless as *Goliahs* sword lay wrapt up in a cloth behind the Ephod, so these should lye concealed in the word Rescue. But if this rescue might be made without force, (as it is possible it might)

and

and very probable it was so; and Charity enjoyns us to make the most favourable construction) where then is the force of this instance? One indeed that sided with the same Party, is of that mind with himself; but then he is so far from approving it, that he dislikes and condemns it. They should not have done it by force, but by humble supplication. And if he blame those for doing that, he could not commend these for doing this.

Trapp in locum, à facto ad jus non valet argumentum, no more in that case then this, *J. G.* was a Rebel therefore, *J. H.* might be so too.

And for the other, *viz. David*'s raising an Army in his own defence, is no argument for Subjects to take up Arms against their King; to pursue him from place to place, to sequester, plunder, imprison, arraign, sentence, and in fine to murther him. As these were the steps of their March, or of the March of their Army which were raised (as he pretends) for the defence of their Country. If he call this a defensive, I confess, I am yet to learn what an offensive War is. In a sense indeed it may be called so, as *Cataline*, so famous in History for Treason and Conspiracie; proceeded still further, heaping up Treason upon Treason, (the last to defend and secure himself from the deserved vengeance of the first) whose saying it was, *The mischiefs*

The second urged to as little purpose.

Scelera sceleribus tuenda. Tacit. *Catalines* and their War alike defensive.

I have done, cannot be safe, but by attempting greater; so these by the Conscience of their guilt (which in their conceit was beyond all hope of pardon) were hurried on from bad to worse; conceiving themselves still unsafe; so long as there was one alive of that Royal Race, that might bring them to an account, and adjudg them the reward of their Treason and Rebellion.

To these examples, which I may justly except against, (as to the purpose for which they are brought) I shall oppose one which is beyond all exceptions, our Lord and Saviour Jesus Christ blessed for ever, who submitted to the execution of a most unjust sentence, without the least opposition or resistance; whereas he might have commanded more then twelve Legions of Angels for his rescue: *who was oppressed and afflicted, yet he opened not his mouth; he is brought as a Lamb to the slaughter, and as a Sheep before the shearer is dumb, so he opened not his mouth*, &c. whose sufferings were not only meritorious, but also exemplary, leaving us an example thereby, that we that bear his name, should tread in his steps, and suffer any thing rather then resist Authority. In imitation of whom, and for whose sake, those good Christians of old were killed all the day long,

One example of more force then all his allegations, had he made use of a thousand more.

Mat. 26. 53.

Isay 53. 7.

long, and were accounted as ſheep for the ſlaughter, as ſheep indeed they were; becauſe ſlain without reſiſtance: whoſe examples, if we oppoſe in our practice, in ſeeking to ſave our lives by ſuch unwarrantable ways we may well expect to loſe them. *He that reſiſteth, reſiſteth the Ordinance of God, and ſhall receive to himſelf damnation.* Whereas if we loſe our lives for his ſake, we ſhall ſave them; if our temporal lives, we ſhall be ſavers, yea great gainers, we ſhall have eternal life for them; which is ſo far from being a loſs, that it will prove an happy exchange.

Occidebantur ſine reluctatione.

Mat. 16. 25.

Rom. 13. 2.

Where there is this fear, there will be alſo fidelity, in defending and maintaining the life, ſtate, dignity, and honour of the King: and in diſcovering Treaſons and Conſpiracies againſt him. *Mordecai* was a true pattern of Loyalty, who overhearing *Bigthan* and *Tereſh* muttering out ſome treaſonable intentions againſt *Ahaſuerus* their Liege Lord and King, incontinently made a diſcovery of it. Delay he knew well in a buſineſs of that nature, might prove very dangerous, and every minute it had been concealed, would have adminiſtred to the ripening of their deſign, and the endangering the Kings life. The thing being known to *Mordecai*, he told

2. Duty comprehended in this of Fear, Fidelity.

Mordecai a Loyal Subject.

as well as in other of their actions. But I conceive it may be done in a great deal fairer way, by making it appear these instances are not so parallel as he would make the World believe they are to his business there in hand. The first instance is brought (so far as my memory serves me) to justifie that affront put upon the King, when he demanded those impeached Members to be delivered up to Justice. These agree like Harp and Harrow; if the one were by Arms, the other only by Arguments. *Jonathan*'s rescue by a dissuasive intercession, theirs by a forcible opposition. The last cannot be denied by any, the other is affirmed by many, and those of no small esteem in the Church: whose judgments seem to be very much favoured by the Context:

The first instance misapplied, as appears by the sense commonly given of it, which hath a great deal of probability to second it.

1 *Sam.* 14. 45. *And the People said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth there shall not one hair of his head fall to the ground, for he hath wrought with God this day.*

1 *Sam.* 21. 9.

Here are words spoken, no swords drawn: unless as *Goliahs* sword lay wrapt up in a cloth behind the Ephod, so these should lye concealed in the word Rescue. But if this rescue might be made without force, (as it is possible it might)

and

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long, and were accounted as sheep for the slaughter, as sheep indeed they were; because slain without resistance: whose examples, if we oppose in our practice, in seeking to save our lives by such unwarrantable ways we may well expect to lose them. *He that resisteth, resisteth the Ordinance of God, and shall receive to himself damnation.* Whereas if we lose our lives for his sake, we shall save them; if our temporal lives, we shall be savers, yea great gainers, we shall have eternal life for them; which is so far from being a loss, that it will prove an happy exchange.

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told it to *Hester* the Queen, and she certified the King; who making inquisition, found it to be true, and gave them the proper reward of Traitors, hanged them both on a Tree.

Hester 2.22, &c.

So was *Abishai* when *Shemei* affronted *David*.

This made *Abishai* so ready to revenge *Shimei* his reproachful language against his Lord and Master King *David*, *Suffer me to go and take off the head of that dead dog*. This made the men of *Judah* cleave so fast to him, when *Sheba* the son of *Bichri* made an insurrection, headed a Party, and at length drew all *Israel* after him; these willingly offer themselves, and are listed under the conduct of *Joab* his General: who by their help pursued the Traitor to *Abel*, sets before it batters the Walls, and denies all peace to the Inhabitants, till they had taken off his head, and sent it by him to *David* for a Present. *A man of Mount Ephraim hath lifted up his hand against the King: deliver him only, and I will depart from the City*, &c.

And the men of *Judah* in *Sheba*'s insurrection against him listing themselves under *Joab*, and adventuring their lives to bring that Traitor to Justice.

2 *Sam.* 20.

Jehosheba in securing *Joash* from that *Athalian* Massacre.

This made *Jehosheba* to secure *Joash* the son of King *Ahaziah*, when *Athaliah* to make way to, and confirm her self in the Throne, made away all the rest of his off-spring. This heir apparent he hides six years in the House of the Lord, at the end

end of which time (when that she Tyrant thought all had been her own) he assembles the Governours and Captains, acquaints them with the unexpected news of a young King, preserved by a strange kind of providence, placed a strong guard about his person, set the Crown upon his head, and secured him in his Throne: which when that bloudy *Hell-hag* and *Fury* saw, she cries out Treason, Treason; he well knew who was the Traitor, and accordingly gave order to the Captains and Officers for her execution, who soon put a period both to her claim and life. *Chrysostome* tells us no Nation is so careful of their King as are the Bees; if he be safe they all agree, but if he miscarry they fall all into confusion and devour their honey: when either Age or Accident hath taken him from his wings, he is carried up by the crowd, and when he dies his Subjects die also.

Chrysostom sends Rebels to the Bees, to learn Loyalty.

Fidelity is a duty of that consequence to the safety of a King, and so consequently of his whole Kingdom, which is at a great loss in the loss of a good King; that to ensure it, they used in the times of the Old Testament, to tie their Subjects with the sacred bond of an Oath; which is at this day in use both in our own and other Nations,

A Duty necessary to the Kings safety.

Oath of Allegiance no late invention.

Nations: which was thought a ſufficient ſecurity, when Oaths were made more conſcience of. Some have thought potent Arms the beſt, as *Nero* in *Seneca's* Tragedies. But 'tis not with men as among Beaſts, where the ſtrongeſt head the Herd, and bear the ſway; 'tis Vertue not Violence eſtabliſheth a Princes authority, whoſe beſt and moſt faithful Guard, are his own Innocence and his Subjects Benevolence; without which the greateſt they can place about their perſons, will hardly exempt them from perpetual fears, and renders them more like Priſoners then like Princes. As *Plato* ſometime ſaid of *Dioniſius* the Tyrant, when he ſaw him environed with his, *What evil haſt thou done, that thou haſt ſo many Keepers?*

Ferrum tuetur Principem.

Quid tantum mali feciſti, ut ità à multis cuſtodiaris?

He that is truly Loyal will not ſtick to hazard his own, if that he can preſerve his Soveraigns life. Like that noble *Hubert* of St. *Clare* mentioned in our *Engliſh* Chronicles, who at a Siege interpoſed his own perſon between his King and danger: and lodged that deadly Arrow in his own breaſt, which was levelled at that Royal mark.

Hubert of St. *Clare.*

It was our Saviours inference upon that ſuppoſition, which both were occaſioned by *Pilates* queſtion, *Art thou the King of the*

the Jews? My Kingdom is not of this World: if it were then would my ſervants fight that I ſhould not be delivered to mine enemies: which if well weighed, would ſtop the mouths, and tie up the hands of thoſe who are ſo apt to rebel againſt the Kings of this World, under pretence of enlarging the Kingdom of Chriſt, which is not of this World, and therefore needs none of its weapons, either to ſupport it, or to augment it. God would not allow *David* (becauſe a Souldier, a man of bloud, though all that he ſhed was by virtue of Gods Commiſſion, and in fighting his battels (except that of *Uriah*, which he before repented of, and had received his pardon for it) to build him a Temple, which was but a type of that ſpiritual Kingdom. That was a work reſerved for *Solomon* that peaceable King, and ſo the fitter to typifie the Prince of Peace. Chriſt had an Army, but it was made up of Martyrs; Subjects that did ſtrive to defend him and his Kingdom: but they did this by laying down their own lives, not by taking away the lives of others; who fought with weapons, not carnal, but ſpiritual; ſuch as were mighty through God for the pulling down the ſtrong holds that Sin and Satan had erected in the hearts of men.

John 18. 33. V. 35. This nulls the pretended Commiſſion of thoſe Millenaries of the laſt Edition, who have liſted themſelves of his Life-guard, under pretence of ſetting him on his Throne, who profeſſeth himſelf no temporal Prince, and diſclaims all title to an earthly Kingdom.

What Army this King had.

What weapons they fought with.

His Conqueſt great, and yet without Sword or bloud.

It was the ſingular glory of that Kingdom of his, that it planted it ſelf without a Sword, and made a conqueſt of the World without bloud. It was his Fathers promiſe, that upon his Sons asking, he would *give him the Heathen for his inheritance, and the uttermoſt parts for his poſſeſſion.* A large proffer of vaſt Territories, of a Crown and Kingdom worth the having; but he muſt win them before he can wear and enjoy them. When he came into the World to take poſſeſſion of this gift, he found all its inhabitants ranked under two heads of diſtinction, *Jews* and *Gentiles.* The firſt refuſed him, owning no King but *Cæſar*, *Joh.* 19. 15. The other ſtorm and rage at him, *The Kings of the Earth ſet themſelves together, and the Rulers take Council together againſt his anointed:* and it was almoſt the general cry, *We will not have this man to reign over us.* So that in the judgments of men, it was a thing impoſſible for him to erect ſuch an univerſal Monarchy, when there were on all ſides ſuch great oppoſitions; what were his firſt followers and afterward co-workers, but poor ſimple illiterate men, fitter for Plough-men then Orators.

How unlikely, when ſo many oppoſers.

Joh. 19. 15.

Pſal. 2. 2.

A ſhort Character of his Life-guard. *Potius Aratores quam Oratores.*

When *Abſolon* ſought to wreſt the Scepter out of his Fathers hands, he depraved

praved and maligned his Government; and with ſubtil promiſes, and courteous deportment, inſinuated himſelf into the affections of his Subjects. *O that I were made Judge over Iſrael, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice: and when any man came nigh unto him to do his obeyſance, he put forth his hand, took him and kiſſed him: ſo Abſalon ſtole the hearts of the children of Iſrael.* And when *Cyrus* the *Perſian* deſigned to ſubdue the *Lacedemonians*, he promiſed large rewards to his Souldiers. He that will ſerve me in this expedition, if he were a Footman I will make him an Horſeman; and he that had an Horſe, ſhall have a Chariot; if he were owner of a Village, I will give him a Town; if of a Town, I will give him a City, yea a whole Country, beſides Gold in abundance. But what were the Arguments that this King gives to his? They muſt forſake Parents and Children, Lands and Livings, Life and all. Who could expect that ever he ſhould gain a Subject, whoſe promiſes were threatnings, and his perſwaſions diſſwaſions? What Arguments can we uſe more effectually terrifying to a perſon that values his Friends, his Livelihood

Abſolons fawning policy.

2 *Sam.* 15. 3, 4, 5, 6.

Cyrus his large promiſes to his Souldiers.

Quicunque mihi militabit, ſi pedes eſt faciam equitem, &c.

Plutarchs Apotheg.

Chriſts to his.

Cujus pollicitationes minæ, cujus ſuaſiones diſſuaſiones.

or Life? Or what could he have threatned worſe to his greateſt enemies? Yet notwithſtanding their zeal was ſtrangely fired by a kind of *Antiperiſtaſis*, and they boldly ſet upon the work, and after they had made ſome ſmall beginning, their King is betrayed into the hands of his mortal enemies, arraigned, condemned, crucified, and themſelves diſperſed and hid, and ſcarce any one of his Subjects durſt to own him; ſo that in all outward appearance his life and kingdom had both the ſame period.

Vincendo moriuntur, moriendo vicit. Du. Pleſſis.

Some pay dear for their Victories, purchaſing them with the loſs of their lives; but this King conquered by dying: who (maugre the malice of his adverſaries) raiſeth himſelf from the dead, according to his promiſe; rallies his routed Diſciples, gives them a new Commiſſion, and within the ſpace of a few years extends his Dominion from Sea to Sea, and from one end of the Earth unto the other. He did, doth, and ſhall reign, *till he have made all his foes his footſtool.* That learned Author proving his Deity againſt both *Jews* and *Gentiles* who oppoſed it, waving ſeveral other Arguments makes uſe of this chiefly; ſo that he being ſuch a King, had no need of armed Subjects to fight in his

He conquered by dying.

defence;

defence, who could, and did, without a Sword drawn, only by a word or two ſpoken, make his enemies give back, and fall as dead men on the ground, as if ſome Thunderbolt from Heaven had ſmitten them. Neither was it any terrifying Anathema, but only a ſhort and plain acknowledgment, *I am he.* I cannot well paſs by *Calvins* application of thoſe his words, and of their ſtrange effects: *viz.* Hence we may collect how horrid and terrible his voice ſhall be to the wicked, when he ſhall aſcend his Tribunal to judge the World. He ſtood then as a Lamb to be ſacrificed, and as to outward appearance had emptied himſelf of all his Majeſty; and yet with a word ſpeaking, his enemies though many, and armed with ſwords and ſtaves, fall to the ground. If ſo terrible now, how terrible then, when he ſhall come again, not to be judged, but to judge! not in an abject and contemptible manner, but in his heavenly glory, attended with his holy Angels, when his heart-breaking, *Go ye curſed*, ſhall tumble them, not onely to, but alſo into the Earth, (if Hell be in its center) and that irrecoverably. Thoſe recovered their fall again, but when this doleful ſentence is once paſſed, it ſhall never be revoked,

John 18. 6.

Hic colligere oportet quam horrenda & formidabilis futura ſit impiis vox Chriſti quando tribunal ad judicandum orbem aſcenderit. Stabat tunc agnus paratus ad victimam, &c.

Ab inferno non datur redemptio

When once in Hell there is no redemption. What needed either Legions of armed men, or of Angels to defend such a Kings person; who as he made all, was able to destroy all with a word. Such a Kingdom (as was his) needed no such means to support it. But suppose my Kingdom were as other Kingdoms are, then would my Subjects fight? They would, not of courtesie, but of bounden duty. It is but equity that the hand which receives direction from the head, should (if need requires) yield protection to the head; in the body natural, it is so, and should be so in the body politick. Yea, how many loyal hearts have hazarded, and some of them lost their lives and fortunes upon this very account: who though they succeeded not in their aims, have not failed of their reward.

A Christian and a Souldier may meet in the same person.

I shall not waste time in answering their Arguments against the Doctrine of Oaths and Arms, requisite for the testifying and engaging a Subjects Fidelity to his Prince, of which he cannot have too great assurance, who have opposed the pretended unlawfulness of both: because they are sufficiently answered by more able Pens, but best of all by their own practices; who were very free to

Anabaptists Arguments against Oaths and Arms overthrown by their own practices.

give

give the beſt aſſurance, and to proffer their beſt aſſiſtance for the ſupport of an uſurped Power in liew of that accurſed toleration they enjoyed under it; and queſtionleſs would be as free again if occaſion ſerved upon the ſame account: So that theſe ſcruples now appear clearly to proceed rather from Deſign then Conſcience; the pretended tenderneſs whereof, ought rather to be prudently ſuſpected, then charitably indulged.

Latet anguis in herba.

Neither ſhall I ſpend any upon thoſe, who ſcrupling neither, and making no conſcience of either, care not to whom they ſwear, nor for whom they fight: but will as ſoon, or ſooner engage againſt their lawful King for half a Crown in ſilver, then with him for a whole Crown of Glory. Theſe have little of the fear of God before their eyes; and there is little hope they will entertain loyal thoughts in their hearts towards his Vicegerent.

Pearls muſt not be caſt before Swine, which prefer huſks to treaſure.

What I have to ſay more of this Duty, I ſhall direct to thoſe with whom my advice may probably find a more effectual acceptance; ſuch as fear both, that they take care, and make a conſcience of their Fidelity. And though ſome cannot, others may not (unleſs upon very urgent neceſſity) fight for him; yet all may, yea all

ought to be faithful to him in their ſeveral and reſpective ſtations. His ſafety conſiſts as much in a multitude of faithful Counſellers, as of valiant Souldiers; and as much in ſome mens words as in others ſwords.

Non licet Miniſtris Eccleſiæ arma gerere; in caſtris eſſe poſſunt & debent, non ut pugnent ſed ut doceant milites, P. Martyr *Loc. Com.*

Our late pious King of bleſſed Memory, was firſt preached to death in the Pulpit, before he was put to death on the Scaffold. Had not the tongues of ſome Jeſuited Incendiaries been ſo ſharply invective, the ſwords of their Proſelites had not proved ſo fatally keen, as firſt to ſubdue his Power, and afterwards to aſſaſſinate and murder his perſon.

Pulpits turned into Canons.

Thoſe Counſellors that would bring joy to their Prince, themſelves, and their Fellow-Subjects, muſt be Counſellors of Peace. The Counſel which thoſe Youngſters gave to *Rehoboam* when his Subjects petitioned for a relaxation from his Fathers former heavy impoſitions: (*Thy Father made our Yoak grievous, now therefore make thou the grievous ſervice of thy Father, and his heavy yoak which he put upon us lighter, and we will ſerve thee. The young men which were brought up with him, ſpake unto him, ſaying, thus ſhalt thou ſay unto them, My little finger ſhall be thicker then my Fathers loins; and whereas my Father*

Good Counſellors. *Prov.* 12.20.

Youngſters too raſh for ſo grave an imployment.

1 Kings 12. 3,4,9,10,11.

Father did load you with an heavy yoak, I will add to your yoak. My Father hath chaſtiſed you with whips, but I will chaſtiſe you with Scorpions.)

Such counſel as this I ſay might probably fill his own Coffers; but withal empty his Subjects Purſes of their Coin; and, which was worſe, their hearts of all true affection towards him. For the very next piece of news we hear, is of a ſad revolt of ten of the twelve Tribes; who no ſooner had received their anſwer, but they ſhew their diſlike, firſt by a ſeditious murmur, and then by a rebellious mutiny, and laſtly by a final reſolution to caſt off his Government: *What portion have we in David? neither have we any inheritance in the ſon of Jeſſe. To your Tents, O Iſrael; ſo Iſrael rebelled againſt the houſe of Iſrael unto this day.* A more pernicious piece of Counſel they could not have given, had they been deliberately reſolved upon his ruine.

A ſad conſequence of evil Counſel.

V. 16.19.

A like raſh piece I have read of, given to *Frederick* the 2. Emperour of *Germany*, when diſtreſſed for want of money to pay his Army; who thereupon ſends for *Petrus de Vineis*, an able Stateſman, to adviſe with him about an expedient to recruit his Treaſury. Who counſelled him to

Petrus de Vineis his Counſel to *Frederick* the Emperour.

to ſeize into his poſſeſſion the *Plate* belonging to the Churches and Religious Houſes, to melt it down and coin it into moneys. This he did accordingly, but it proved very fatal, anſwerable both to the ſubtle deſign and hearty deſire of him that gave it; who ſtudied more his own revenge then his Princes good, as appeared clearly by his own confeſſion. It ſeems that this perſon had been formerly his Secretary, and for ſome miſdemeanour had his eyes bored out by his command. This he reſolved with himſelf, ſo ſoon as opportunity ſhould offer it ſelf to be his Second, effectually to requite: and meeting with this ſo fit for his purpoſe, makes this Devilliſh uſe of it, and returning home to his Wife with a great deal of joy, told her, now I am even with the Emperour for putting out mine eyes; having put him upon ſuch a project which I hope he will purſue to his own deſtruction; he hath made me a ſpectacle unto men, but I have made him a Monſter unto God. The Treaſures of ſuch ſacrilegious wickedneſs profit nothing: and holy things greedily devoured will prove a ſnare, and thoſe that have made trial of it, have to their coſt found all the properties of a ſnare in it: It hath ſurprized ſuddenly, held them ſurely,

Revenge witty.

The fruit of Sacriledge.

Prov. 10. 2. C. 20. 25. *Dan.* 5. 25, 30. *Acts* 5. 5, 10 1 *Macbab.* 9. 2 *Macbab.* 3. *&c.*

ſurely, and deſtroyed them certainly.

The Magiſtrates, I mean inferiour ones, muſt execute Juſtice impartially, leſt he that is the chief ſuffer through their corruptions: *For the Kings throne is eſtabliſhed by righteouſneſs.* Prov. 16. 12.

Magiſtrates.

The Miniſter muſt be a publiſher of Peace, and not a Trumpet of Sedition, a Repairer not a Promoter of the Breaches in his Native Kingdom; a Reſtorer of Apoſtates to, not a Seducer of Loyal Subjects from their Allegiance. And all his Liege People, muſt reſolve with faithful *Ittai*, in what place their Lord and King ſhall be, whether in life or death, there to be alſo. 2 *Sam.* 15. 21. This is to diſcharge the duty of faithful Subjects, and no more then what the Text in effect enjoyns, when it calls upon us to fear the Lord and the King; where there is fear there will be fidelity.

Miniſters.

All good Subjects, *Ittais.*

Secondly, There will alſo be Charity, in extenuating, hiding, and covering their faults and infirmities. And this is a Duty ſo eſſential to Chriſtianity, that a Chriſtian and Charitable are *termini convertibiles.* And whereas all other Vertues are compared unto clothing, this is reſembled to the upper garment for its largeneſs. For others are not ſo ample, ſome concern only

The ſecond Duty, Charity. Chriſtian and Charitable are *termini convertibiles.* Other Duties compared with it, but fall ſhort of it. An upper garment for largeneſs.

only our ſelves, as Faith, &c. *The juſt ſhall live by his Faith*, (*i.e.*) his own not by anothers: they may poſſibly fare the better in externals for the righteous mans ſake, Chriſt in his Form of Prayer hath taught us to pray for others. His Apoſtles in their Symbol or Creed, that each man muſt believe for himſelf. There are ſome of a larger extent, as Patience, and Long-ſuffering, &c. but theſe relate only to perſons injuring and provoking; this to all perſons, of all conditions, ranks, qualities, and qualifications whatſoever.

For Ornament

Other Garments are uſed for neceſſity, to ſecure the body from parching heat and piercing cold, ſome for decency and ornament, to cover the ſhame of our nakedneſs; but oftentimes the uppermoſt is uſed for diſtinction; ſo this of all other Graces, diſtinguiſheth a Chriſtian from him that is nothing ſo, or from him that is ſo only in profeſſion. *By this ſhall all men know that ye are my Diſciples, if ye love one another.* Many admirable things may be found in a man, which without this have only the ſhadow, not the ſubſtance of Vertue, and make them that have them only nominally not really ſuch: and ſo conſequently nothing worth in themſelves, nor to them. O how great a

For diſtinction.

Joh. 13. 35.

Multa miranda poſſunt in homine reperiri quæ ſine charitate ſimilitudinem pietatis habent, ſed non veritatem. Proſper in Epiſt. lib. de lib. Arbit.

Vertue

Vertue is Charity! whoſe abſence fruſtrates the preſence of all others; and from whoſe preſence it is that they have the proof of their truths and ſubſtance, as St. *Auſtin* excellently. It is that which ſets the reſt a working, as the Spring of a Watch ſets all the Wheels a going; it will make men patient and bountiful, to bear all things, believe all things, hope all things; and as many branches proceed from one root, ſo many Vertues from this one of Charity.

1 *Cor.* 13. *ut multi arboris rami ab una radice prodeunt, ſic multæ virtutes ex una charitate generantur.* Greg. Hom.

A Garment of that largeneſs as that it will cover a multitude of ſins, and makes the ſtrong to tolerate the infirmities of the weak, and to *bear one anothers burdens.* Certainly he that laid this precept of Charity upon all, with directions to practiſe it towards all, without either exception or diſtinction; would have them to be free towards thoſe, whoſe conditions require the greateſt ſhare; ſuch as have moſt temptations, and feweſt reſtraints. When our Saviour was upon the Pinacle of the Temple, the Devil tempted him to caſt himſelf down headlong: and the higher a mans ſtanding is, as to Power and Authority, the more earneſt is that ſubtil enemy to procure his fall. The Rich live in continual danger of the Spoiler, whereas the Poor

God hath allowed Kings their ſhare of it as men; and their condition requires a very large one; as Kings they have more temptations.

Simil.

Poor ſleep ſecurely. Princes and Commanders are chiefly aimed at in the Battle, becauſe they yield the higher ranſom; and the loftieſt Mountains are moſt expoſed to the violence of boiſterous Winds and Storms. *Satan* that envious man, as he is ſtiled in the Scripture, lays cloſeſt Siege there, where his hoped for ſucceſs will yield him the greateſt advantage.

The old Serpents ſubtilty.

Regis ad Exemplum, &c.

The example of a King is of great force to work his Subjects into a compliance with his practices. Such lofty Cedars fall not uſually alone, but drive down before them ſuch lower, leſſer, and weaker Trees as grow up under them. If he be any ways noted for Vice, they will look upon his example as a licence to do the like. It is ſaid of *Jeroboam*, that he made *Iſrael* to ſin, and yet we read of no Furnace erected, nor of any affrighting torments threatned to make them fall down and worſhip the golden Calves which he had ſet up. Indeed there was no need of any ſuch; his own exemplary practice was as forcible as any pœnal Law, to ſway them to the ſame idolatry. And for remedies, who ſees not that their Subjects are better ſupplied then themſelves, having the benefit of Diſcipline and wholſome

1 *Kings* 14.16.

How *Jeroboam* made *Iſrael* to ſin.

They have feweſt remedies of any men.

ſome Laws as a Bridle to keep them from ſtumbling, and as a Curb to check them when they are ready to fall: whereas they have riches, and honors, which by one are very aptly ſtiled faculties of miſdoing. And many inſnaring Paraſites, who like thoſe about *Dionyſius*, will even lick up their ſpittle, and proclaim it to be as ſweet as Honey. Who for a reward will beſtow the guilding of the rotteneſt Poſt: and though wicked *Ahabs* will make them ſeem to themſelves to be faithful *Abrahams*. Fair-ſpoken Flattery highly applauds, and kindly ſalutes all, cries them up for eminently vertuous, that are tranſcendently vitious; calls prodigal perſons liberal, and covetous ſparing and wiſe; Laſcivious, Courtlike, &c. whoſe tongues are as charms and chains to bind men in their ſins: when they are ſo far from being rebuked, that they are praiſed, and ſo conſequently incouraged. Few there are of that undaunted courage, as to tell *Ahab* that his ſin troubled *Iſrael*; or *David*, *Thou art the man*. *Is it fit to ſay to a King, thou art wicked? and to Princes, ye are ungodly? Where the word of a King is, there is Power, and who may ſay, why doſt thou ſo?* Inſomuch that it is a ſpecial mercy of God to many Princes, and to their Subjects

Many Paraſites.

Adulatio blanda omnibus applaudit, omnibus ſalve dicit: prodigos vocat liberales, &c. Caſſiod. in quadam Epiſt.

Few faithful Monitors.

Job 34. 18.

Eccleſ. 8. 4.

jects in them; that they do ſo well, having no more to withſtand temptations then the fear of God.

What uſe Princes ſhould make of this.

The conſideration of all which, as it ſhould provoke them to double their circumſpection, becauſe Satan againſt them doubles his diligence; well knowing that a ſingle fall may run them into a double guilt, a guilt of ſin, and of evil example; by the firſt whereof they interrupt their own peace; and by the other poſſibly may ruine thouſands: ſo it ſhould teach this charitable Leſſon to the other, *Chriſtianly to compaſſionate, and not maliciouſly to upbraid their infirmities: weighing their temptations with their conditions.*

What their Subjects.

It is confeſt the Law was given to, and hath as great an obligation on them, as on their meaneſt Vaſſals; and the ſwerving from it, either in omitting what that requires, or in committing what that forbids, is as much, and in ſome ſenſe more a ſin in ſuch, then in ordinary perſons; yet being compared in the aforeſaid reſpects, their plenty of ſolicitations and ſcarcity of reſtrictions; we may ſafely extenuate that in them, which we may freely aggravate in others. As thoſe that are great in Power ſhall be greatly

greatly tormented, especially when they abuse that Power of theirs, to sin with the greater freedom; so their reward shall be the greater if they rightly use it: and shall as far excel their Subjects in glory hereafter, as they do in Vertue here, where (being accountable to none under God) they might take to themselves so much liberty to sin.

Sicut Potentes potenter tormenta patientur; sic & justitiæ præmiis fruentur plenius, si rectè exercuerint potestatem & tantam in futuro præ subditis habebunt gloriam quanta virtute eos in magna delinquendi licentia præcesserunt. Chrysost. lib. de Curia.

So that I must ingeniously confess, I have scarce charity enough to judge charitably of those who were so uncharitable to their Soveraign, as we have lived to see a generation of *Chams* black Issue, uncovering their Fathers nakedness. So dealt they with our martyred King, slandering the footsteps of Gods Anointed, putting the worst construction upon his best actions, turning every stone almost that lay between his Cradle and his Grave, ransacking all the transactions of his life, that related to his Government, and blazing them abroad, exposing his personal infirmities to publick view on purpose to render him odious to his people. He himself full well foresaw whitherto all this tended, when he tells us it was a necessary preparation to the taking away his life. For where that is the end which is aimed at, those usually are the means by which it is

This applied to the shame of *Chams* black Issue.

Kings Meditations.

brought to paſs. And yet for all this, his name lives, and his memory is precious, when that of his implacable enemies ſtinks and rots with their Carkaſſes.

P. 194. *Noahs* infirmity (as he very excellently) was no juſtification of *Chams* impudence. And as that unnatural fact of his rendred him accurſed, both in himſelf and his poſterity; and ſhould terrifie all from doing the like, and being the chief deſign of Gods recording it in Sacred Writ; ſo hath he propoſed that of his two other ſons to our imitation; that when by any ſin (as who lives and ſins not) theſe Fathers of ours expoſe their nakedneſs to publick view, to turn away our eyes, and going backward, cover it with the mantle of Charity. As that good Emperour *Conſtantine* ſometimes ſaid of Biſhops, the ſpiritual Fathers of the Church, that if he ſhould find one of them committing Adultery, he would rather cover that unclean act with his Royal Robe, then that others ſhould behold it.

Better Patterns for us to follow, *Shem*, *Japheth*, *Conſtantine*.

The Common practice of ſome, taxed as unchriſtian.

How ill becoming is this to confeſſed Chriſtians, to over-look their Vertues, and fix their eyes only on their Infirmities; enquiring into, and making ſo narrow a ſearch

ſearch after their failings, and rejoice as much therein, as thoſe that find the greateſt ſpoil. Thus while they behold the mote that is in their eye, they conſider not the beam that is in their own; and while their Oar is in anothers Boat, they run the hazard of ſplitting their own bottome.

That obſervation of a learned Father hath very much of truth in it: They that are ſtill curiouſly prying into the lives of others, are for the moſt part very negligent in reforming their own. How unlike are theſe mens actions to Charities deſcription? which neither thinketh nor wiſheth evil. And had they but the leaſt grain of that which every true Chriſtian (*quatenus* he is a Chriſtian) ſhould be fully fraited with; inſtead of preying upon the frailties of their Governours (the beſt whereof are but men, and therefore ſubject unto errours, as the beſt of men are) they would pray for them, yea and become moſt importunate ſuiters at the Throne of Grace, for Gods continual preſence and aſſiſtance, without which they cannot ſtand upright. Which leads me to the next, which is,

Qui curioſi ſunt ad inveſtigandam vitam alienam plerumque deſidioſi ſunt ad corrigendam vitam ſuam. Auſtin Confeſſ. lib. 10. c. 3.

Pſal. 146. 3.

Humanum eſt errare.

The third Duty, *viz. To pray for them.* The third Duty.

In thoſe conſtant publick Offices of Devotion, which St. *Paul* wills *Timothy* to be careful of, and to ſee all the Clergy under his juriſdiction ſhould be ſo too; he puts in his Bill of remembrance, to mind them for whom he would have them pray.

First, For all men in general, *i. e. for all ſorts and conditions of men; but more eſpecially for Kings, and all that are in authority.* Not in hypocriſie, as the Magicians did for their *Nebuchadnezzar*, *O King live for ever*; when queſtionleſs they wiſhed in their hearts that he, and all ſuch Tyrants as he was, were rooted out of the earth.

How we muſt not pray for them.

1.

2. Nor out of flattery, as thoſe *Chaldeans* that accuſed *Shadrach*, *Meſhac*, and *Abednego*, who prayed for the ſame King in the ſame words.

Such Prayers fruitleſs, as to their matter.

For however to pray for Kings is ſaid to be acceptable to God, yet theſe are not the prayers that God will accept of; and that upon this very account, becauſe they are the prayers of ſuch and ſuch, thoſe of the firſt; he hath profeſſed they are an abomination unto him. And the other there is as little of probability that he will hear their prayers, when he hath threatned to deſtroy their perſons. But ſuch as come from

Sinful as to their ſubject.

Abominable as to God.

from the heart out of conſcience, upon the ſcore of Duty: as *Daniel* prayed for *Darius*, who but a little before had caſt him into the Den of Lions. So did the Primitive Chriſtians for Heathen perſecuting Emperours; that God would grant them a long life, a firm Empire, a ſafe Houſe, ſtrong Armies, a faithful Council, a good People, and a quiet World.

How we muſt. *Vitam prolixam, imperium ſecurum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, orbem quietum.* Tertul. Apol. c. 30.

Reaſons. *Prov.* 21. 1. *The Kings heart is in the hand of the Lord, as the rivers of water, he turneth it whitherſoever he will*: as men by Art can turn water out of its proper channel, and make it run againſt its ordinary courſe in nature, ſo God with eaſe through his Almighty power, can incline the hearts of Kings to this or that, and make them pliable to his pleaſure. Such a work he wrought upon the heart of *Eſau*, who had vowed the death of his brother *Jacob*; inſomuch that at their next meeting, his threats are beyond expectation turned into kind embraces; and in ſtead of a ſtab, which he feared, he received kindneſſes, which he admired: confeſſing freely (as well he might) that *he ſaw the face of God in his brothers countenance*; owning that happy reconciliation as the work of God alone; and a convincing Argument of his, as well as of his Brothers favour towards him.

The Metaphor explained.

Exemplified in *Eſau*.

Gen. 33. 10.

Practiſed with good ſucceſs.

Upon this very account Gods own people, whoſe lot it was to live ſometime under the Government of Pagan Princes; when they attempted any thing of concernment, wherein the conſent and aſſiſtance of the Higher Powers was required, importuned God to give them flexible hearts, as the only way to make their deſigns ſucceſsful. So did *Nehemiah* for the repairing of *Jeruſalem*, whoſe Prayer is recorded in theſe words, *O Lord I beſeech thee let now thine ear be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants who deſire to fear thy name, and proſper I pray thee thy ſervant this day, and grant him mercy in the ſight of this man.* What wonderful ſucceſſes have we read of their fervent and effectual prayers, in their ſtrange eſcapes from thoſe deſtructions they have been doomed to, by ſuch decrees as by cuſtom of that Nation wherein they lived were unalterable.

Nehem. 1.11.

A wonderful effect of it, in the defeating *Hamans* Decrees.

The *Jews* were ſo by the falſe and malicious accuſation of *Haman*, in point of revenge for *Mordecai*'s diſreſpect; who when he heard of it, applies himſelf preſently to *Heſter*, who was highly in the King her husbands favour, and conjures her with promiſes and threats to improve the

Mordecai conjures *Heſter.*

the utmoſt of her intereſt. A buſineſs of a high concern it was, and ſuch as carried in it a great deal both of difficulty and of danger. Of difficulty in it ſelf, in regard of the immutability of that Commiſſion, which under the Royal Signet was iſſued out againſt them; of danger to her, if her endeavours ſucceeded not; there being a Law in force to put any to death that ſhould come unto the King, who was not called. And what ground could he have to build any hopes upon an apparent hazard, and a very improbable and unlikely means to compaſs his project? Yet notwithſtanding all this, he knew that nothing was impoſſible to God; and that if he pleaſed, he was able to incline the heart of the King toward them for good; and to direct him to the uſe of ſuch means as whereby they might be delivered, and the bloudy deſign of their enemies fruſtrated.

Heſters diſcouragements from two conſiderable Topicks, difficulty and danger.

Upon this ground queſtionleſs it was, that one ſo earneſtly propoſed it, and the other ſo readily and reſolutely undertook it. Only as a preparative ſhe wills him to gather the *Jews* together, and faſt and pray for her and her good ſucceſs, and ſo reſolves to go to the King, which was not according to the Law, and if ſhe periſhed

Her couragious reſolution. *Heſter* 4.11.16.

The preparative Prayer, &c.

riſhed ſhe periſhed. Which ſhe did accordingly, and finding him in a pleaſant humour, ſhe looked upon it as a good omen, and a fit opportunity to deliver her Petition in behalf of her diſtreſſed People. Which he no ſooner read, but granted; (God putting into his heart) he now paſſeth a Decree for them, as he had done before againſt them; and thereby commiſſioned them, who by the firſt were deſigned for ruine, to take up Arms in their own defence. So that although the firſt was not, nor might not be revoked; yet by granting the latter, it fruſtrated the execution of the former; and being publiſhed in every Province, their enemies were poſſeſſed with ſuch a Panick fear, that in ſtead of deſtroying the *Jews*, many of them turned *Jews* to ſecure themſelves: and others that attempted to ſlay them, were in great numbers ſlain by them, to the great joy of the *Jews*, and the terrour of their Enemies: teaching us that are Chriſtians, and ſubject to Chriſtian Magiſtrates, if at any time we lie under fears and preſſures: not to be our own carvers, or to fly to the uſe of unlawful means, but to wait upon God by faith, and ply him with our Prayers, who hath the hearts of Kings in his hands, and

The happy conſequence of it.

Heſt. 8.17. Chap.9.1.2. This recorded as other Scripture, for our Learning, and what is the Leſſon it teacheth us.

and will order and diſpoſe them ſo, as ſhall make moſt for his own glory and our good.

An example that will one day riſe up in judgment againſt the men of this Generation, and condemn it: who like Gunpowder, are ready to take fire from every little ſpark of diſcontent that falls upon their ſpirits, and to flame out into open Rebellion. Which it ſeems hath been for many Years, if not Ages, the cuſtomary ſin of this Nation. Inſomuch that *Maximilian* the Emperour paſſing his cenſure upon four great Kingdoms, *Germany*, *Spain*, *France*, and *England*, he ſtiled himſelf a King of Kings; the King of *Spain*, a King of Men; the King of *France*, a King of Aſſes; and the King of *England*, a King of Devils; becauſe of their readineſs to rebel upon the leaſt occaſion, which they learned from the Devil, who was the firſt Rebel in the World, and the father of all the reſt, which have been ſince the beginning of it to this very day. So that were it only to avoid the ſcandal, and to prevent the diſhonour, and to eſcape the curſe which Rebellion bringeth with it, and draws after it; an ingenious people would rather ſuffer any hardſhip then take up Arms againſt their King.

What to be expected by them that refuſe to learn it.

Maximilians cenſure.

Rex Regum.
Rex Hominum.
Rex Aſinorum.
Rex Diabolorum.

The laſt which concerns ours the worſt, but too true to be denied.

The

Prov. 18. 10. *The name of the Lord is a ſtrong Tower, the righteous runneth to it and is ſafe:* whereas they that ſtand upon their own guard, and are reſolved to make their own Swords the only remedy of their conceited grievances: ſaying with the Heathen, Cowards and ſlothful people only need Gods aſſiſtance; may juſtly expect to periſh in their unwarrantable ingagements: eſpecially againſt ſuch a Prince who was ſo far from paſſing a decree for their ruine, that he gave all the ſecurity they could deſire (yea much more then what many of them did deſerve) to enſure them the free enjoyment of their Religion, Lives, Liberties, and Eſtates.

Timidis & ignavis opus eſſe auxilio divino.

Beſides the ground before mentioned, and upon which the perſons aforeſaid acted this duty, and by its Virtue and prevalency ſo happily ſucceeded and proſpered; there are ſeveral other very material and weighty conſiderations which call upon us for the conſtant and conſcionable practice of this duty: as,

2. Reaſon. Secondly, The burden that lies upon them in reſpect of their Calling and Office. A burthen which *Jethro* ſaw lay too heavy upon *Moſes* his ſhoulders, *Thou wilt* (ſaith he) *ſurely wear away, for this thing is too heavy for thee: thou art not able to per-*

Exod. 18. 18.

perform it thy self alone: Therefore adviseth to chuse such and such persons, so and so qualified, and *place them to be Rulers over thousands, and Rulers of hundreds, and Rulers of fifties, and Rulers of tens, that they may judge smaller matters, and so bear the burden with thee.* A great power and command they have indeed, which is honourable and glorious; but it is so only, and then, and no otherwise makes them which have that power so, when they use it to the benefit, safety and welfare of those for whom they have received it. That is a pernicious power that is only used, or rather abused for the injury of others; I say abused, for as the Philosopher hath it, Government was not ordained for injury, but for benefit. The cares of Government are so many, great, and weighty, that many have voluntarily sequestred themselves from those publick imployments, to enjoy the quiet of a private life.

V. 20.21.

Magnæ vires gloriæ decorique sunt si illis salutaris potentia est, nam pestifera vis est valere ad nocendum. *Senec. de Clementia, &c.*

Ἡ ἀρχὴ μὴ εἰς ὕβριν ἀλλὰ εἰς εὐεργεσίαν τεταῦται. *Aristot. ad Alexand. M.*

Pericles the *Athenian*, after he had governed forty years, exchanged his Court for a Cottage: and having obtained his *quietus est*, he wrote over his Portal this Distich in the Margine: which sounds thus much in our Language, *I have found an harbour, adieu hope and fortune, Ile have no*

Inveni portum, spes & fortuna valete, nil mihi vobiscum, ludite nunc alios.

no more to do with you: make your sport now of whom you please.

Their Titles speak their Cares, *viz.* Fathers, Shepherds.

Their very Titles hint unto them what they must expect, and what will be expected from them. *Fathers of their Country*, which calls upon them for care, as well as upon their Subjects for respect, *Shepherds*, to feed, defend, watch over their Subjects: for these are proper actions that have such under their charge.

Gen. 31. 40.

In the day the drought consumed me, in the night the frost; and my sleep departed from mine eyes: so said *Jacob* when he kept the sheep of *Laban*. The very same commendation that *Homer* gave to *Agamemnon* for his care of those rational sheep which he governed, that his sleep was never sweet, pleasant nor quiet. They are Heads, and we know that the head, as it is the emblem of Government, so it is the seat of care. They are *Watchmen*, *Keepers*, *&c.* all importing the very same, their care therefore being so great, and their burden so ponderous; they have need of other shoulders then their own to bear it. yea, all must some way or other put to their helping hand: Judges and inferiour Magistrates by way of participation upon their authoritative delegation; and every one by way of sympathy,

Agamemnons vigilancy. Γλύκερος. *Homer. Iliad.* 10.

Heads of the People. Watchmen. Keepers, *&c.*

thy; and by the united ſtrength of their fervent Prayers.

And methinks the common intereſt that their Subjects have in that care, ſhould enforce this as a common duty incumbent on all who are concerned; as all are in thoſe things which they are chiefly to take care of.

Subjects have the benefit of their cares, and are concerned in all thoſe things which they take the care of.

As firſt, of Religion, that we may lead godly lives; this is a chief part of the Magiſtrates care. *Solomon had a Vineyard in Baal-Hamon, which he hath let out to husbandmen*; among which Kings are the chief. 'Tis hedged about by their authority and power, and the ſtrength of their wholſom Laws; whereby the Evil are awed, the good encouraged, and the intereſt of the true Religion promoted, which ſuffered ſadly in the times of our Confuſions, fell into ſo many pieces, and thoſe pieces into ſo much dirt and rubbiſh, that it requires an induſtrious and exquiſite Artiſt, firſt to gather up each piece, and to joyn it into one whole and entire ſubſtance. So many Harlots there were that laid claim to that lovely Babe, each one crying, *it is mine*, that he had need of the wiſdom, as well as the power of *Solomon*, to find out the true Mother. Such havock the wild Bores and ſubtle Foxes

1 *Tim.* 2. 3. As firſt Religion.

Solomons Vineyard a type of the Church. *Cant.* 8. 11.

The ſad influence our confuſions had upon our Religion, repreſented by way of alluſion.

Foxes made in the Vineyard, when God for our Sins was ſo far incenſed as to remove its Fence, and lay it waſte; that it will require a great deal of time and patience to brink it into its former order, and as much of pains and care to reduce it into its ancient beauty and fertility. So many *Sanballats* and *Tobias's*, ſome ſecretly undermining, others openly oppoſing the repairing the Walls of our *Jeruſalem*, that our builders had need be men of courage, and to hold their Trowel in one hand and their Sword in the other: and while thoſe who have evil will at Sion, are ſome of them repining, and others ſcoffing at it, *What do thoſe feeble folk do? will they ſacrifice? will they revive the ſtones out of the heaps of the rubbiſh which are burnt?* 'Tis requiſite all good Chriſtians and good Subjects ſhould be upon their knees, praying God to ſtrengthen their hands, and proſper their work, and turn the reproaches of our enemies upon their own heads. *Except the Lord build the houſe, their labour is but in vain that build it.*

Nehem. 4. 2.

Pſal. 127. 1.

Secondly of Juſtice.

The ſecond is the care of Juſtice; He muſt *put on righteouſneſs as a garment, and judgment muſt be as his robe and diadem; he muſt be eyes to the blind, and feet to the lame,*

Job 29. 14, 15, 16, &c.

lame, *a Father to the Poor; muſt ſearch out the cauſe that he knows not, muſt break the jaws af the wicked, and pluck the ſpoil from between his teeth.* He muſt be like the ſtately Tree in *Nebuchadnezzars* dream, *the leaves whereof were fair, and the fruit thereof much, aud it was meat for all; the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.* How heartily doth *David* pray for himſelf and his ſon *Solomon*? that God would give his judgments to himſelf, and his righteouſneſs to his ſon: *then ſhall we judge the people with righteouſneſs, and the poor with judgment; the Mountains ſhall bring peace to the people, and the little hills by righteouſneſs; he ſhall judge the poor of the people, he ſhall ſave the children of the needy, and break in pieces the oppreſſors, he ſhall come down like rain upon the mowen graſs, as the ſhowrs that water the earth.* An excellent deſcription of a King, and an encomium of Juſtice, from the happy fruits of its faithful and impartial adminiſtration.

A King compared to *Nebuchadnezzars* Tree. *Dan.* 4. 11,12.

Davids Prayer for, and exlent deſcription of Juſtice, both as to the efficient cauſe, and the effects of it.

Juſtitia Regis pax eſt populorum, tutamen patriæ, immunitas plebis, munimentum gentis, cura languorum, gaudium hominum, temperies aeris, &c.

Much like unto it, if not borrowed moſtly from it, is that of *Cyprian*, The juſtice of the King is the peace of his Subjects, the ſafeguard of his Country, the Franchiſes of

of his Cominalty, the rampire of his Kingdom, a ſovereign remedy of all grievances, the joy of men, the temperature of the Air, the ſerenity of the Sea, the fertility of the Earth, and the hope of his own future bliſs and happineſs.

That Prayer an implicite Confeſſion.

And is not that Prayer of his an implicite confeſſion, that he can neither do it, nor his Subjects reap the benefit of it, unleſs God give him his judgments. This granted, then, and not untill then he ſhall do as he ſaid he would do. And doth not *Solomon* acknowledge as much, when God put him to his choice, and promiſed him whatſoever he would ask? if it were *long life, riches, or the lives of his enemies*? He waves all theſe, and pitcheth upon Wiſdom; *Thou haſt made thy ſervant King, and I know not how to go out, or come in, and thy ſervant is in the midſt of thy people which thou haſt choſen, a great people which cannot be numbred, nor counted for number; give therefore thy ſervant an underſtanding heart to judge thy people, that I may diſcern between good and bad; for who is able to judge ſo great a people?* The ground of his choice was the difficulty of managing the Regal Power, to thoſe advantages as would beſt anſwer Gods truſt, and his Peoples expectations.

So is his ſon *Solomons*, for Wiſdom above all.

1 *Kings* 3. 5.

The ground of that choice.

It

It is queſtionleſs (as *Nazianzen* long ſince obſerved) an Art of Arts, and a Diſcipline of Diſciplines, to govern Mankind; in whom there is ſuch variety of manners, and diverſities of wills above all other creatures in the World beſides. And if juſtice be not duly adminiſtred, what horrid conſequences will there unavoidably follow upon its neglect? Diſorders would be countenanced which ſhould be ſuppreſſed, Oppreſſion thrive and proſper, which ſhould be extirpated; Peace baniſhed, which ſhould be cheriſhed; and Gods judgments pulled down upon our heads, which might be diverted. Therefore we had need take to our ſelves words, and go to God for them: and we cannot make uſe of more conciſe and pithy ones for them, then thoſe of *David*, wherewith he prayed for himſelf in that *Pſalm* before mentioned.

Revera mihi videtur eſſe ars artium, & diſciplina diſciplinarum regere hominem, qui certe eſt inter omnes animantes maxime & moribus varius & voluntate diverſus. M. Apol.

Thirdly, The care of their Subjects peace and quiet lies upon them: [*That we may lead quiet and peaceable lives.*] Indeed the very end of Civil Government is the peace and proſperity of the Subject, which is very much ſecured by their careful endeavours to prevent inbred tumults and commotions, and foreign incurſions and invaſions; whereby it comes to paſs

Thirdly, Peace.

End of Civil Government.

many times that their Subjects are enforced to eat the food both of their ſouls and bodies, with the peril of their lives. Now as the Pilot propoundeth to himſelf the proſperous courſe of his Ship, the Phyſician the health of his Patient, the Captain victory over his enemy; ſo the good Governour ſeeketh the welfare and proſperous ſtate of thoſe under his Government: to which that bleſſing of Peace hath ſuch a direct tendency, that all outward bleſſings are uſually wiſhed under the name of it, as being virtually comprehended in it. Such is the good of Peace, that among all created things, no news is more pleaſing, nothing more deſireable, nothing more profitable can be poſſeſſed and enjoyed. And as the ſoul of man doth not enliven the members of the body, unleſs they be united to the body; ſo neither doth the ſpirit of God (which is the very ſoul of the Church) enliven any member of it, that is not united to the reſt in the bond of peace and love. A bleſſing which this Nation for many years enjoyed under ſeveral of her peaceable Princes, even to the admiration and envy of her neighbours, who were forced to cry *Miſerere* with a doleful voice, when ſhe might ſing *Te Deum* with a chearful heart,

Simil.

The excellency of that bleſſing.

That of *England* the admiration and envy of other Nations.

heart. Which had ſhe done, ſhe might have had continued unto this very day, without the leaſt interruption. But becauſe ſhe did not, but abuſed her peace, by uſing it as a weapon wherewith to fight againſt the God of her peace, he taught her by many years ſad experience to know the worth of it by the want of it, and how for the future to value the mercy of Peace by the miſery of War. She unthankfully beſtrid, and unworthily ſlighted a peaceable Prince, and therefore deſerved to be doomed by an irrevocable decree to the Government of devouring Storks: as *Jupiter* did the Froggs in the Fable. Yet God in mercy hath heard her Petition, and contrary to her deſervings, hath removed thoſe Birds of prey, and hath ſent a Dove, a *Solomon* to reign over her, who hath had juſt cauſe to take up the complaint of *David*, *My ſoul hath long dwelt with them that hate peace; I am for peace, but when I ſpeak they are for war. Let them proſper that love and ſeek the peace of Jeruſalem: and ſcatter thou the people that delight in war.* Theſe three bleſſings are the ground upon which the Apoſtle preſſeth this duty of Prayer for thoſe that are in Authority: and if they flow down from Heaven upon us through their care,

Æſops Fable of the Frog morallized. Our *Jehovah* more merciful then their *Jupiter*.

Pſal. 120. 6, 7.

as the fruits of our Prayers, and our Prayers be ſeconded with a life anſwerable to thoſe mercies, we may conceive the firmer hopes of their continuance.

3. Reaſon from their temptations; wherein their Subjects are concerned either,

Now becauſe theſe Guardians of our bleſſings are ſo liable to ſo many temptations, and amongſt the reſt to thoſe ſins whereby they may forfeit theſe bleſſings from us, and to thoſe oppoſitions and ſtrivings of wicked covetous and ambitious men, who will not ſtick to trample all theſe under their feet to advantage themſelves, and work their own ſinful ends and intereſts; it behoves us to pray as zealouſly againſt theſe, as for the other.

1. As to their Cauſe.

Againſt their temptations, and the rather becauſe we may poſſibly be concerned in them, either as to their cauſe, or as to their effects; Subjects are many times the cauſes of their Sovereigns temptations.

Exemplified in *Davids* ſin, 2 *Sam.* 24.

This is clear in the hiſtory of *Davids* numbring the People, and the ſad conſequents of that raſh and unadviſed act; which was ſo, in that he did it without any lawful cauſe; as two there were, upon which it was juſtifiable.

Two caſes in which lawful. *Exod.* 30. 12.

Firſt upon an Eccleſiaſtical account, as that which ye are directed to in the Margine, which was commanded by God himſelf in memory of his bleſſings, and

tended

tended to the redemption of their ſouls; as it ſerved for the maintenance of the Tabernacle, and the Miniſtry thereof, which was inſtituted for that very end and purpoſe.

In memoriam beneficiorum Dei. Gallus in locum.

Secondly Political in a way of preparation to a War offenſive or defenſive; that ſo by numbring thoſe that are fit to bear Arms, Princes may be the better ſatisfied of their Subjects ſtrength, and furniſh themſelves out of thoſe numbers with ſuch ſupplies as are ſuitable to their occaſions. A device that always was, is ſtill, and ever will be lawfully enough made uſe of upon that occaſion. But *David* did it upon neither of theſe accounts; neither for the glory of God, that ſeeing his Subjects increaſe and multiply, and his own honour thereby advanced, he might give God his due praiſe, who was the author of it; nor for the ſafety of his Kingdom, which was then in no danger, being at peace both at home and abroad; but rather for oſtentation ſake, rejoicing, and which was worſe, placing his confidence in them. This ſin (whatſoever was the ground of it) highly offended God, and is ſeverely puniſhed with a ſweeping Plague, which in the ſpace of three days deſtroyed threeſcore and ten thouſand people.

He ſinned and his Subjects are puniſhed for it.

The ſin was the Kings, the puniſhment falls heavy upon the Subjects, who for ought we read to the contrary, did not ſo much as deſire it. His General ſhewed his diſlike, and deſires him by all means to deſiſt from his purpoſe. Is not this according to the Proverb, *The Fathers have eaten ſowre Grapes, and their Childrens teeth are ſet on edge*, Ezech. 18. 2? and to that of the Poet, *Kings dote and do amiſs, and their Subjects ſuffer for their miſcarriages.* *David* who was eminently (if not ſolely guilty) is not ſo much as touched in that Plague. The ſin being his, in equity the puniſhment ſhould have been ſo to. This is according to that ruled caſe, *the ſoul that ſinneth ſhall die.* Yea, *David* himſelf, as conſcious to himſelf, cries, *Theſe Sheep, what have they done?* Done! Enough queſtionleſs, the moſt innocent of them, not only for God to plague him here, but to damn him forever hereafter. Sins though ſometimes they may not be the moving cauſe, yet they are always a meritorious cauſe of judgment. No man lives and ſins not, and the wages of the leaſt ſin is death: if any be pardoned, it argues the mercy of the forgiver, and not the quality and quantity of the ſin forgiven.

Ezech. 18.2.

Quicquid delirant Reges plectuntur Achivi.

V. 12.

David excuſeth them, and takes the blame upon himſelf.

Gods juſtice acquitted.
1. By a diſtinction.

But we need not fly to this diſtinction in

in this caſe; for if we read the Hiſtory deliberately, we ſhall ſoon be ſatisfied, that though *David* occaſioned that Plague by his ſin, yet their own ſins were the cauſe of it. And that according to both theſe heads of diſtinction meritorious and moving too: *the anger of the Lord was kindled againſt Iſrael, and he moved David againſt them, to ſay, go number Iſrael and Judah.* By which it appears clearly that their ſins (whatever they were that provoked God to anger) were the cauſe why God permitted *Satan* to tempt *David*, and with-held his reſtraining grace which ſhould uphold him: ſo that he was both led into temptation, and left in temptation upon the account of their ſins: and what influence theirs had upon him, that may the ſins of any other Subjects have upon their Princes. Therefore it is equity as well as Piety, that they which lead them into temptation by their tranſgreſſions, ſhould help them out by their ſupplications.

2. By a diſcovery of the cauſe of the ſin.

2 *Sam.*24.1.

Applicat.

Secondly as to their effects. *Samuel* deſcribing the manner of a King to the *Iſraelites*, tells them *he will take your ſons and appoint them for himſelf, for his chariots, and to be his horſemen, and ſome ſhall run before his chariots, ſome he would have to ear his ground, and to reap his harveſt;*

2. As to the effects.

1 *Sam.*8.11,17

their daughters to be confectionaries, and for cooks, and bakers, and would take their fields, and vineyards, and olive yards, even the beſt of them, and give them unto his ſervants, &c. By which deſcription he informs them, not what they ſhould do according to their inſtitution, but what they would, following their own corrupt inclinations. The Prodigal in the Goſpel had many temptations to that looſe and vitious kind of life to which he addicted himſelf, which brought him from his Fathers plentiful Table, to enter himſelf, firſt into the ſervile imployment of a Swine-herd, and at laſt to enter himſelf a Fellow-Commoner with the hogs, and to feed with them upon husks, as this eſtate he was born to; for though he was not the heir, yet an expectant, though not of his lands, yet of his goods; whoſe ſhare might amount to a conſiderable value: then his Fathers indulgence, it was but ask and have: but the greateſt of all was his youth. So among all thoſe that Kings are ſubject to: this is none of the leaſt, that God hath made them Kings: who being ſubordinate to none other beſide themſelves, are accountable to none other but himſelf. If therefore they ſhould degenerate from Nurſing Fathers into oppreſſing

The Prodigal had ſeveral temptations, but the greateſt was his youth.

Kings have many more, but the moſt powerful is that of their Kings place.

preſſing and cruel Tyrants; and make their own Wills their Law to govern by: like *Nebuchadnezzar*, of whom it is ſaid, *whom he would he ſet up, and whom he would he put down; whom he would he ſlew, and whom he would he kept alive*; If he ſhould apoſtatize from the true Religion and right Worſhip of God to Idolatry, as did the wiſeſt King that ever ſwayed a Scepter, what a ſad influence would the effects thereof have upon their Subjects Eſtates, Liberties, Lives, and what to a good man is more precious then any one of theſe ſingly, yea then all of them jointly, *viz.* his Religion. And therefore it behoves them as they tender their own good in the quiet and peaceable enjoyment of all theſe, to intercede as powerfully as they can for Gods preſence with them, and for his grace which may be ſufficient for them, to incline their hearts unto his teſtimonies and not unto covetouſneſs: and always to mind them, that as they received their power from him, ſo they muſt aſſuredly one day give an account unto him; that ſo their ſtudies and endeavours may be daily to improve it to Gods honour, their own comfort, and their Subjects benefit.

Sic valo, ſic jubeo, ſtat pro ratione voluntas.

A ſuppoſition grounded upon a poſſibility.

And on that, ſad effects prognoſticated.

Inference.

Laſtly, Conſider the perils and dangers their perſons are expoſed to; upon whoſe well

A reason from external opposition.

well-being and well-doing, their Subjects depend for all these. *Plutarch* tells us the People for the most part are malignant and querulous against their Governors, yea though they carry themselves never so unblameably, that none can have any just cause to hate them; yet there are some of that base nature that will do so, resembling the Dog which barks at the Moon in the cleerest night, which proceeds from an innate enmity against all restraint; and no marvel, sith naturally men are very unwilling that God himself should reign over them. *The Lord reigneth*, saith the *Psalmist*, and what follows? *the People are stricken with a fear*, (so one) they are moved with fear, and so by that means are brought to own and acknowledge his power and soveraignty, (so others.) They are angry, and fret at it, (so *Mollerus*) quoting the sense of all the rest before his own, and leaving the Reader to take his choice of which of these he liketh best: So that I have liberty to take that which will serve as the best proof of my present assertion; which is safe enough and sufficiently justified by another place in the same Book: where we find the very same sort of people raging against the same thing, *viz.* Government, against the same Governor the Lord

Omni populo ineſt aliquid querulum & malignum in Imperantes.

Quamvis id agas Princeps ut nequis merito te oderit; erunt tamen ſemper qui te oderint. Sen. ad Neron.

Contremiſcunt. Calvin.
Commoventur. Fl. Jun. & Tremel.
Iraſcuntur, fremunt.

I.

They are in a great deal of danger from that innate diſlike that is naturally in all men againſt Government.

Lord Jeſus Chriſt. And how do they plot and conſult, conſederate, and all in oppoſition to his Laws, becauſe ſomewhat harſh to fleſh and bloud; enjoyning the mortification of all their evil and corrupt affections, newneſs of life and converſation, commanding the uſe of a good conſcience in all their actions, and not allowing them to do the leaſt evil for the greateſt good: therefore they hate them, as men that prize their liberty hate bonds and impriſonment. And how eaſily men of this temper are to ſide with Rebellion, and to promote any traiterous or miſchievous deſign, experience teſtifies.

2. From Covetouſneſs.

Great danger they are likewiſe in by reaſon of the covetouſneſs and ambitiouſneſs of men, which as a pair of Spurs, prick thoſe that are poſſeſſed therewith forward againſt all lets, makes them leap over all blocks, ſtrain at no guilt, nor dread the threatning of any puniſhment. St. *Paul* ſaith, *The love of money is the root of all evil.* 1 *Tem.*6.10. And the Poet in his Satyrs inveighs againſt the covetous perſon that reſpects no Law, neither is there any fear or ſhame in him. Thoſe wicked Husbandmen in the Goſpel reſolve upon murdering their Maſters ſon, becauſe he was an heir to a good eſtate: *This is the heir, come let us kill him, and then the inheritance ſhall be ours.* *Luke* 20. 14.

Quis metus aut pudor eſt unquam properantis avari. Juvenal.

The

3. From ambitious men.

Potestatis ambitio Angelica felicitate Angelum privavit.
Scientiæ appetitus hominem immortalitatis gloria spoliavit.
Evam promissi honoris ambitio illecebrosa decepit. Epist.116.

The like may be said of Ambition, which is but a furious avarice. Of which St. *Bernard* notably, *The Angels ambitious of power and soveraignty, deprived themselves of Angelical felicity.. Adam* desirous to know more then his Creatour thought good to reveal to him, spoiled himself of the glory of immortality: and *Eve* was deceived with the bewitching ambition of promised honour; *In the day that ye eat thereof ye shall be as Gods, knowing good and evil.* And all that they for the most part get for themselves, and the World by them who are infected with this incurable itch, is lively represented unto us in their Tragical History of ambitious *Phaeton*, whom nothing would satisfie but to guide the Chariot of the Sun; the consequences of whose rash and indiscreet attempt, were the turning of his brain, the overturning of his Chariot, putting the World into a flame, and was himself tumbled down headlong by a Thunderbolt into a River to cool his hot head, and teach him more wit. The common fate of such is, that when the wind of their ambition hath mounted them up to the top of Fortunes Wheel, they never descend but by a break-neck precipice. *Haman* tried it, and found it true to his cost; in one Chapter

Phaeton the proper emblem of an ambitious person.

Haman.

pter we find him promoted and advanced by his King to great honour, who had ſet his ſeat above all the Princes that were with him; in another he is fallen into his Lord and Maſters diſpleaſure; and at the end of that, we find him at the end of his ambitious race; fallen from honour to diſhonour, from his Princes love into his hatred, from glory to ſhame; he lived the life of a Prince, but died the death of a Dog; being ſentenced to be hanged upon that very Gallows which he had prepared for an honeſter man then himſelf; whom he while he was in his Ruff, deigned not to ranke among the number of his Slaves. Thus the righteous is delivered, and the wicked brought into his ſtead, he dug a Pit for his innocent brother, and is fallen into the midſt of it himſelf. This is called a righteous thing with God, and is the ſame in the apprehenſions of all rational men. Indeed that attribute of his is in matters of that natute highly concerned; and rather then an unnatural, aſpiring, ambitious *Abſolon* ſhould ſcape unpuniſhed (which his Fathers indulgence might ſuggeſt ſome hopes to him, that after he had plaid all his mad pranks he might do ſo, and from the charge which he gave his General concerning him when he marched againſt

Prov. 11. 8.

2 *Theſſ.* 1. 6, 7.

Nec lex eſt juſtior ulla,
Quam necis artificem lege perire ſua.

Abſolon.

againſt him to reduce him, *deal gently with the lad*, together with the ſad Lamentation he made at the news of his death, gives us ſufficient cauſe to think that he would do ſo) the divine *Nemeſis* will it ſelf purſue the guilty Rebel, and make a ſnare with the hair of his own head in ſtead of an hempen halter, to truſs him up to the fatal Tree, where he paid down his life for his ambition, and all its miſerable attendants.

Ambition a ſtrange diſeaſe.

A ſtrange kind of diſeaſe ſurely this muſt needs be, whoſe malignity in ſome degree or other, is ſo epidemically infectious, and whoſe cure was thought by no mean or heady Phyſician, to be ſo difficult, that he projected a conſultation of all the Phyſicians in the World to adviſe upon the means thereof; and yet he himſelf was a man ſo famous in his generation for his great skill in that noble Science, that *Artaxerxes* hearing of it, ſent for him, and promiſed him great honours to live with him in the *Perſian* Court. He practiſed his own skill ſo ſucceſsfully upon his own ſelf, that he lived to a great age, having paſſed his hundred and fourth year: yet neither this Maſter of his Art, Faculty, or Science, (call it what ye will) no, nor all the Philoſophers 2000 years ſince him, could by all their

Hippocrates.

His fame.

Lived to a great Age.

Could not cure this feaver by his Phyſick, nor all the Philoſophers with their Moral Rules.

their learning have found out an effectual expedient for this peſtilential Feaver; in all they preſcribed they have but loſt their labour. Some Diſeaſes make mocking-ſtocks of their Phyſicians, of which ſort this is undoubtedly one which encreaſeth under its preſcribed remedies. One would have thought that if *Cambyſes* had ſtudied all his life time, and called in all the learned Counſel of the Sages then living in the World, he could never have found by his own reading, nor they have ſuggeſted by their advice, a more effectual means to keep that young Preſident uncorrupt in that very place of Judicature, in the which he before had placed his Father, which he ſo lately by his miſcarriages had forfeited togetherwith his life then to keep that ſad inſtance always freſh in his memory, and for this purpoſe commanded him to cover his Chair with his Fathers skin; who was executed and excoriated or flayed, becauſe he was ſo ill a Judge; that being ſeated in that woful tribunal upon the bloud of his Father, might learn more wit and honeſty by a dreadful experience. What influence this politick, more then Chriſtian project had upon him, my Author mentions not. But this we ſee too commonly, that ſome mens eys are ſo blinded

Some diſeaſes *Medicorum ludibria.*

Cambyſes his project.

Examples of others take so little with some, that they look on them as *inania puerorum terriculamenta*. Exemplified in our common Cutpurses.

ded, and their hearts so hardned through the deceitfulness of their sin, that others examples make no impression of terrour upon them. Have we not often heard of Cutpurses and Pickpockets, that have exercised their Art under the Gallows, where some before their eyes are ending their days for as inconsiderable a crime? And do we not ever and anon in our reading, both in Divine and Humane Story, meet with the like? who have had items enough by others harms to make them cautious, and yet have pursued the same ways, without fearing the like event: As that in the Book of the *Kings*, of the second Captain of fifty, sent with his Party to apprehend *Elijah*, more impudent and obstinate then the first, who he could not but know had a little before perished by a dreadful, and miraculous judgment from Heaven by fire consuming him and his to ashes; and therefore more deservedly underwent the same fate, and made an example, because he would take none.

The second Captain of 50. 2 *Kings* 1. 10, 11.

Richard 3. his Character.

In the Annals of our own Kingdom we have the History of *Richard* 3. who by common report was a Monster in Nature, born with his teeth, and exceedingly deformed in the composure of his body, which was a prognostick of what he would

prove

prove in his life, a monſter in wickedneſs. And ſo he did. Into what a Sea of miſchiefs did his boundleſs ambition carry him? Vilifying the honour of his own Mother, accuſing her as unchaſt; and that ſhe proſtituted her body to ſtrangers in the conception of his two elder Brothers, to make himſelf more legitimate then they. We find him there ſtand indicted of ſeveral Murders, taking out of the way all that oppoſed his deſires, either by death, or ſafe and ſevere impriſonments. Of Fratricide, conſenting at leaſt to the death of his elder Brother. Of Regicide, ſtabbing K. *Henry 6.* when a Priſoner in the Tower. Beſides the baſtarding, depoſing, murdering his two innocent Nephews, whoſe Guardian (by wicked Policy) he had made himſelf, by the enforced conſent of thoſe who were concerned in the choice (they being in their minority) but durſt not oppoſe him. I call this Regicide, becauſe the elder was a King *in re*, the younger *in ſpe*, as being heir apparent to the Crown, had his Brother died without iſſue male before him. But this Monſter of men had uſurped the throne in their life time; and conceiving he could never be reputed, nor truly honoured as a King, ſo long as theſe were in his way, he ſent them out of this Kingdom

Charged with murder.

With Fratricide.

George D. of *Clarence.*

With Regicide.

Conceits himself firmly established. But is much mistaken.

into a better. And now he thinks himself firmly seated, but he reckons without his host; and whoever peruseth the latter part of his History, will find his sin lying at his dore, yea following him at his heels, his Conscience facing him with a fresh representation of his guilt at every turn; and his disturbed fansie with terrifying visions and apparitions; so that while he lived he was as it were in Hell upon Earth. He had shed much bloud, and at last his bloud was shed in that Battle fought between him and his Successor, who had more right to the Crown then himself; wherein he fell a sad *victim* to his ambition, and a monument of Gods impartial justice to the World; whose Carkass being found naked in the Field, wounded, and filthily polluted with gory bloud, was cast upon a horse-back behind a Pursuivant at Arms, with his hands hanging down on the one side, and his legs on the other, like a Calf, and interred with as base a Funeral as he had bestowed upon his Nephews. Yet for all this I suppose none capable to read that History, can be so great strangers to the late transactions in our *Israel*, but may find his parallel in the bloudy Chronicle of our late Usurper; who though he drank not so large a draught of Royal bloud,

Haunted with the terrours of an accusing Conscience.

Slain and his dead Carkass slighted, and dishonourably interred.

Martins History.

Rich. matched with an *Oliv.* both Protectors, and both Usurpers.

bloud, (no thanks to his want of will, but opportunity) yet what he fell ſhort in that, he made up as near as he could in noble and loyal bloud. Whom I cannot more fitly compare then to our deſperate Hectors, who meeting with a rich booty, reſolve to make a ful prey; and finding a ring that is unwilling to part with its right owner, cut off finger and all. So this bloudy miſcreant aiming at the Crown, and ſuppoſing it impoſſible by any other means to make a Divorce between it and its Royal Maſter, traiterouſly took off that head that wore it. That bramble kingdom which he was about to erect, could not (as he ſuppoſed) thrive, unleſs watered with the Kings bloud. He that ſometime uſed that expreſſion, was not only ſo, but a Prophet alſo. And bleſſed be God that we have lived to that day, to ſee that thoſe his following words have proved him ſo: *God will not ſuffer thoſe men long to proſper in their* Babel, *who build it with the bones, and cement it with the bloud of their Kings.* How many upon this very account have been hurried out of the World by ſtabbings, poiſonings, and other arts of Murder, both in our own and other Nations? beſides thoſe many Plots and Conſpiracies, by the divine providence ſtrangely diſcovered,

A fit compariſon.

The Kings Meditations.

vered, and through his bleſſing happily prevented, and made abortive; and that againſt ſuch a Prince, whom God hath ſo manifeſtly owned, ſo miraculouſly preſerved, and (to the admiration of his Friends, and the envy of his Enemies) ſetled in the Throne of his Fathers. *This was the Lords doing, and it is marvellous in our eyes. It is he that giveth ſalvation unto Kings, and hath delivered his anointed from the hurtful Sword. Therefore not unto us, O Lord, not unto us, but to thine own moſt glorious Name be all the thanks and praiſe aſcribed.* This very conſideration now in hand, made *Tiberius* the Emperour refuſe the ſtile of *Pater Patriæ*, ſaying, all mortal mens eſtates are uncertain: and the higher their ſtandings are, the more ſlippery and dangerous are their conditions. Therefore being ſo invironed and ſurrounded with dangers, they have the more need of their Subjects prayers, that God would protect their perſons, blaſt the deſigns, diſcover the Plots, and defeat the attempts of theirs, and therein their own enemies.

Tiberius refuſed the ſtile of *Pater Patriæ*, upon this very account.

Infer.

There is yet a fourth Duty remaining, namely this, *To pay readily and chearfully what they are legally charged with,* [*rendring tribute to whom tribute, cuſtom to whom cuſtom is due.*] Theſe are ordinary. Some there

The fourth Duty comprehended in this of fear.

Rom. 13.7. Pay him his due.

are called extraordinary, required upon urgent and preſſing neceſſity. I ſay neceſſity, for good Princes will not impoſe unneceſſary payments upon their Subjects, but delight to have them rich and wealthy, rather then poor and needy. The Soveraignty of all appertains to Kings, but the propriety to private men: So that they have no power in juſtice and equity, to take away, or to ſeize any of their Eſtates, unleſs juſtly forfeited by their Delinquency. As appears clearly in the caſe of *Nabaoth*, who refuſed to part with his Vineyard. What arts were uſed to poſſeſs *Ahab* with it, are not unknown to any that have read the Scriptures; but when God called him to an account, he reckoned with him not only for a bloudy Murder, but alſo for an unjuſt poſſeſſion: *Haſt thou killed, and alſo taken poſſeſſion*? Their right of Soveraignty gives them a claim to ſo much as will ſupply their ordinary and extraordinary occaſions; what they require more, is not equity, but exaction. And as on the one ſide God will not allow the Subjects upon ſuch occaſions to rebel againſt their Prince; ſo on the other, he forbids them to enrich themſelves by impoveriſhing their Subjects. *Let it ſuffice, O Princes, remove violence and ſpoil, take away your exactions*

Diſtinction.

Nabaoths caſe.

1 *Kings* 21.19.

Deut. 17.17.

Ezech. 45.9.

tions from the people. This hath proved the root and fountain of many inconveniences. This made that rent in *Rehoboams* Kingdom, which all his policy and ſtrength could never heal again. God hath made them Shepherds not Butchers; and allows them for their care over his flock to fleece, but not to flay them.

St. *Lewis* his prudent advice to his ſon.

St. *Lewis* that good K. among other grave exhortations to his ſon a little before his death, chargeth him never to crave any Tax or Subſidies from his Subjects, but upon a very juſt cauſe and urgent neceſſity; and that if he did otherwiſe, he would not be reputed a King, but a Tyrant. What is requiſite and neceſſary upon the former accounts, the Apoſtle calls their due: and Chriſt himſelf the things that are *Cæſars*: and *Ulpian* that famous Lawyer, the ſinews of the Common-wealth, without which it cannot be governed, nor ſubſiſt. They are granted to them by the Laws of all Nations, and therefore the Duty calls more for practice then for proof. For notwithſtanding they may challenge theſe by their Charter granted to them by the great God and K. of heaven and earth, yet many there are that part with what is required of them upon that ſcore, as unwillingly as with their bloud: yea, when they were inevitably neceſ-

Nervi Reipublicæ ſine quibus non poteſt adminiſtrari nec conſiſtere. Ulpian.

Applicat.

neceſſary, and that too by a neceſſity of their own creating, to ſatisfie thoſe debts which their former Rebellion, and the fruit thereof had contracted upon their baniſhed Soveraign; yet theſe were not paid without a great deal of murmuring and repining. Time was when *England* (like *Iſſacher*) was as an Aſs couching between two burdens, and contentedly bore them, plying her provender without noiſe or groaning; and ſeemed willing to purchaſe her quiet at any rate, under a Tyrant who made his Luſt his Law; but now ſnuffs at what is impoſed, not by a boundleſs Prerogative, but by that very authority which was of their own free election: like an ungrateful Beaſt, which being eaſed of a great part of his burden by the mercy of his owner, kicks and laſhes to quit himſelf of the reſt, being very willing that he ſhould bear it himſelf. All that goes this way is ſet down upon the account of their loſſes, whereas good Princes are like skilful and truſty Factors for their Subjects, expending their moneys to their own beſt advantage, and returning them trebly the worth of it in ſuch commodities which moſt wiſe men value. Or like the Sun, which by its attractive heat draws up vapours from the Earth (which may well be

England in the time of the late Uſurpation, like *Iſſacher*, and he like an Aſs.

But now like a proud pampered Horſe.

Good Princes like truſty Factors.

Aptly compared to the Sun

Custom, Tribute, &c. to Vapors.

ſpared) and returns them in fruitful ſhowers: So the Tribute and Cuſtom, the Taxes, and Impoſitions which the Higher Powers exhale as Vapours, by the force of urgent neceſſity, are richly exchanged into the ſweet refreſhing Rains of Peace and Plenty. And thus I have given an account of the particular Duties included and implied in this general one of Fear, as I found diſperſed here and there in the holy Scripture. The next piece of work which I have to do, is to enquire after the ſubject, by whom it muſt be paid; which is every one that comes under the name of a Subject, whom *Solomon* here calls his ſon.

2. Part of the Text, *viz.* the Subject.

My ſon fear thou the Lord, and the King; who in a political ſenſe is a Father; and in the ſame, his Subjects are his children; So that every one whom the King in that ſenſe may call his ſon, he may upon that very account call upon him for this fear.

Rom. 13. 1. *Qui tentat excipere conatur decipere.*

The Apoſtles rule is general, and admits of no exception. He that goes about to except, endeavours to deceive; and where there is none excepted, there can be none exempted; unleſs that ſtrange ſenſe which is fathered upon *Origen*, concerning the word Soul, be Orthodox, namely, *a fleſhly and carnal perſon*; which is a ſenſe (of which I think I may ſafely ſay) that is ne-

Origen his ſtrange ſenſe of the word ſoul.

For what taken in the Scripture.

ver

ver uſed in Sacred Writ. It is uſed indeed properly for the nobleſt part of man, which is of a divine extraction, and ſtamped with the glorious image of him that did infuſe it. Sometimes for the will and affections, by a *Synecdoche* of the whole for a part; and by the ſame figure the Soul, which is a principal part, is put for the whole man. God ſaith to the Prophet, that *the ſoul that ſinneth*, that is, that man or woman, whoever it be that ſinneth (if he repent not) *ſhall die*, which includes all; and ſo it doth here in the Text, Carnal and Spiritual, Saint and Sinner, and never is uſed to ſignifie a carnal in oppoſition to a ſpiritual perſon. *Ezech.* 18. 4.

We read in one of the Epiſtles of St. *Peter*, of eight ſouls that were ſaved in the Ark which *Noah* by Gods direction had provided againſt that Deluge, which he threatned to bring upon the old World for its daring impieties. Should we underſtand by thoſe eight ſouls, eight carnal perſons, (as we may upon as good a ground as in the other place) we ſhould make that which was one of the moſt remarkable pieces of Juſtice that ever was executed upon the World, the greateſt example of injuſtice. To deſtroy all the righteous, and let ſuch a number of wicked perſons eſcape; to ſend a Floud to drown *1 Pet.* 3. 20.

drown the one, and to provide an Ark to ſave the other.

Some put that ſenſe upon it here, and offer their reaſons.

I know there is a generation of men in the World, that are very willing to embrace that ſenſe there, where ſubjection is required ſo univerſally without exception; and offer their ground for the exemption of themſelves and others, which are at leaſt in their own conceits *the holy and redeemed of the Lord.* Subjection ſay they came in by ſin, but they are freed from ſin, and ſo conſequently from ſubjection; take away the cauſe and the effect muſt ceaſe: Chriſt having freed them from the one, he hath freed them from the other alſo. By the ſame Argument they may as well diſpute themſelves out of the reach of death; for by one man ſin entered into the World, and death by ſin; ſo death hath ſeized on all for that all have ſinned. Yet let them live as blameleſly and as innocently as they can, *What man is he that liveth and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave?* No man can attain to a life of ſinleſs perfection till he is dead. Willing or nilling, this *Jebuſite* will continue within thy borders: thou mayeſt keep it under, but canſt not root it out. We may give ſin its mortal wound, but its full and final expiration is reſerved for the ſtroke of death.

1. *Sublata cauſa tollitur effectus.*

Diſproved.

Rom. 5. 12.

Velis nolis intra fines tuos habitabit Jebuſeus ſubjugari poteſt, exterminari non poteſt.

death. As it was ſaid of Riches the daughter of Religion; Religion hath brought forth Riches, and the Daughter hath deſtroyed the Mother; ſo Sin brought forth Death, and Death deſtroyed Sin. But although the reign of Death be univerſal, both over Saints and Sinners; yet there is a vaſt difference between death, as a curſe, which is properly the puniſhment of ſin; (and ſo it is to all impenitent ſinners,) and death as it is by Chriſt altered, and changed from a curſe into a bleſſing (as it is to the righteous) being a happy paſſage from a Vale of tears to a Paradice of joy. So is there between that ſervile ſubjection of the wicked for fear of puniſhment, from him who ſhould not bear the Sword in vain, (which is a fruit of their ſin) and that civil ſubjection of the righteous upon the ſcore of Conſcience, which is a bleſſing to that King that hath ſuch Subjects; and will draw down the bleſſings of God upon themſelves. Did every Subject carry ſuch a Conſcience in his breaſt, what quiet and peaceable lives ſhould we live in all godlineſs and honeſty!

Religio peperit divitias, & filia devoravit matrem.

Diſtinction of death in reference to the righteous and wicked.

The like of their Subjection.

Formidine pœnæ.

But theſe men tell us further, That they are governed by the Spirit of God, therefore they need no other government; they are a Law to themſelves, wherefore then ſhould

Their 2. Reaſon.

Refuted, and the grand cheat diſcovered.

ſhould they be under the Laws of men? We have a uſual ſaying, *All is not Gold that gliſters*, neither all men what they pretend to be. And moſt commonly they that are the readieſt to make their claim, are the backwardeſt to prove their Title; whereas the greateſt Saints have always acknowledged themſelves the greateſt Sinners. In the time of our Civil Wars, when the Canon Law was lowdeſt, and our Common Law was almoſt ſilent, theſe mens actions proclaimed them to the World, to be far from righteous perſons; plundering, or in plain terms robbing others to enrich themſelves: So that none ſtood more in need of Laws, then thoſe that ſtiled themſelves *The Godly Party*, and all others Reprobates. The beſt that are, or ever were upon the face of the earth ſince mankind was multiplied, could not but be ſufficiently convinced of the neceſſity of good and wholſom Laws, both for themſelves and others; for although they for their own part are guided by the free Spirit of God, and ſo want not the Laws of Men to compel them, yet they have need of them to ſecure them. We may ſafely ſuppoſe that they would not willingly wrong others; but cannnot but alſo imagine that others would wilfully injure them;

Inter arma ſilent leges.

them: and whoever he be that wrongs them, God hath tied up their hands fast enough from righting themselves; that is Gods prerogative, and by his designation the Magistrates office. And surely they have little reason to expect protection from them, who will yield no subjection to them. I shall therefore leave these Anarchical and Antinomian Spirits to the censure of S. *Aust.* writing upon those very words. *If any man thinks because he is a Christian, that he is not bound to pay tribute and taxes, and yield due honour to the higher Powers, he is in a great errour.* So then by every soul is meant every person. Time was when this exposition was admitted for Orthodox, and the duty accordingly owned and practised. So it was in *Tertullians* time; *We reverence the Emperour as next to God himself, and inferiour to none but himself, there is none above him but he that made him so.* Yea even in *Rome* it self, by its chief Bishop *Agatho*, who wrote in this stile to *Constantine* the then Emperour; *As your Clemency hath godly commanded us, according to the obedience we owe, we have sent these our fellow-servants.* But since they have pluckt their own necks out of the yoke, and set their feet upon the necks of Princes; they have found out a way, not

St. *Austins* censure of such. *Si quis putat quia Christianus est non sibi esse vectigal reddendum aut tributum, aut non esse exhibendum honorem debitum, de eis quæ hæc curant potestatibus in magno errore est.* Aust. in loc. *Colimus Imperatorem ut hominem à Deo secundum, & solo Deo minorem.*

Secundum piissimam jussionem mansuetudinis vestra pro obedientia, quam debuimus dirigimus presentes consamulos nostros.

not only to exempt themſelves, but others alſo from their due obedience; pronouncing them excommunicate, and thundring out anathema's againſt any that dare to own or aſſiſt them; proving himſelf to be the *Antichriſt*, as S. *Paul* deſcribes him; *who oppoſeth and exalteth himſelf above all that is called God, or that is worſhiped; ſo that he, as God, ſitteth in the Temple of God, ſhewing himſelf that he is God*: ſubjecting all Laws both of God and Man, of Nature and of Nations, to his own interpretation, diſpenſation, abrogation, how, to whom, and when he pleaſeth. I ſhall conclude this with the ſaying of *Frederick* the Emperour to that proud Pope *Adrian* 4. whom he checks for his inſolence, and ſends him to Chriſt (whoſe ſervant he pretends himſelf to be) to learn him better manners. *Seeing Chriſt, both our Founder and yours, did take nothing of the King, but did pay tribute to* Cæſar *for himſelf and* Peter, *he gave you an example to do the like.* Every ſoul, or every one that hath a ſoul, ſo long as that ſoul is in his body (death only can give him a diſcharge from that obligation) muſt be ſubject to the higher Powers; ſo the Apoſtle. Every ſoul that is a ſon, and every ſon that is a ſubject, is the ſubject of this fear in the Text; he ows it, and muſt pay it,

2 Theſſ. 2. 4.

The cloſe of this ſecond part.

Cum Chriſtus noſter & veſter inſtitutor nihil à Rege accipiens tamen pro ſe & Petro cenſum perſolvit exemplum vobis dedit ut vos ita faciatis.

it, both in the ſtricteſt and ampleſt acceptation to the King, who (next under God) is the object of it, and comes in the next place briefly to be conſidered.

My ſon fear thou the Lord, and the King. The King without any Epithite, good or bad; implying we muſt fear him, whether good or bad. His Title to this fear depends upon no other Title but that which he hath to his Crown. Not becauſe he is religious, wiſe, juſt, potent, and formidable, but becauſe he is a King; which he may be without any of theſe qualifications: and if he be ſo, whether he have any or none, he muſt be feared. They that honour him only for his own perſonal excellencies, honour him chiefly, not as a King, but as an ordinary perſon. The foundation of all that Duty which a Subject owes to his Prince, is not a perſonal, but a relative excellency; which is not confined to this or that King ſo or ſo qualified; but eſſential and common to all Kings, as they are Kings. It is not founded in themſelves, but in the relation they have to God. What a learned Divine ſaid of the Wives ſubjection to their Husbands, may be very well applied to the Subjects ſubjection to his Prince. She whoever ſhe be, that is a Wife, muſt know that

The 3. part of the Text, *viz.* the Object.

On what his Title grounded, both negatively and affirmatively.

Cogitet quælibet uxor viri dignitatem ſuamque inferioritatem non æſtimandam eſſe ex virtutibus, forma, nobilitate, divitiis, ſed ex ſola ordinatione divina, in hac fundatur mariti authoritas & ſubjectio uxoris quæ abrogari & mutari ex cauſis iſtis accidentalibus nec debet nec poteſt. Biſhop *Davenant in Coloſſ.* 3. 18.

that her Husbands dignity, and her own inferiority, take not their eſtimate from Vertue, Nobility, or Riches, but from the Ordinance of God alone. The authority of the Husband, and the ſubjection of the Wife, is founded upon that, and may not, nay muſt not be abrogated or changed upon any of thoſe accidental accounts. There is indeed no other foundation that will ſupport the honour due unto Kings firm and unſhaken: for had it been ſaid *Fear the King*, (*i. e.*) the King ſo and ſo qualified; if ſuch qualifications be wanting, or be ſuppoſed to be wanting (as it always will be by ſome or other that are diſaffected to his Perſon or Government) they would hereupon cancel all obligations of duty and reſpect to him, as we have found by late and ſad experience. Therefore the moſt wiſe God foreſeeing the miſchievous conſequences of ſuch conditional Laws among men (who for the moſt part make not their own or others eyes, but their partial affections Judges in the caſe) hath enacted an abſolute Law without any proviſoes or exceptions, to prevent all occaſions of publick diſturbances, and pretences for rebellion. *Let every ſoul be ſubject to the higher Powers*, ſo S. *Paul*: *Fear God, honour the King*, ſo S. *Peter*.

St. *Paul* and St. *Peter* call for it to all Kings.

And

And I am confident there is no other place of Scripture concerning this ſubject, but what is of the ſame nature with thoſe, and this in the Text, which are as abſolute and free from all conditional limitations, or reſtrictions, as poſſibly can be.

Who reigned when they wrote their Epiſtles.

Neither can it be imagined by any that have read any thing of Eccleſiaſtical Hiſtory, that thoſe Governours, whom they themſelves, and thoſe to whom they wrote their Epiſtles lived under, were every way ſo well qualified, that ſuch proviſo's were needleſs. They were penned when *Claudius* or *Nero* ſwayed the Scepter; the firſt of the two was the beſt; and that beſt bad enough: a Pagan, and an enemy to Chriſt and all true Chriſtians. The laſt the Monſter of mankind for all manner of wickedneſs; who ſet *Rome* on fire, and charged it upon the Chriſtians: firſt making, and then taking this occaſion, he perſecuted them, and put them to ſundry kinds of torments, cauſing ſome to be covered with Beaſts skins, and to be worried by Dogs, others to be nailed to Croſſes, others to be burned in the night, that the light of of thoſe cruel Bonfires might qualifie the darkneſs thereof. And ſo unſatiable was this matchleſs Tyrants thirſt after bloud, that he ſpared not his neareſt relations, but

Claudius or *Nero*, a ſhort Character of both.

put to death his Sister, his Wife, his Grandmother, yea his own immediate Mother *Agrippina*; whom after three several attempts by poison, proved insuccessful (by reason of her Antidotes and Preservatives, which continual suspition caused her to take) he sent *Anicetus* a Centurion to murder her; who with his companions brake open first the Gates of the City, and next the dore of her Chamber where she lay. It is reported of her, that when she saw there was no remedy but death, she presented her belly to the Murderer, and desired him to kill her in that part which had most deserved it, by bringing into the World so vile a Monster. In a word, he was a professed enemy to God and all goodness, famous for nothing but for infamy. Yet this one benefit the Christians reaped from this Viper, they looked upon his cruelty towards the professors of the Gospel, as a strong testimony of the truth of that Doctrine they professed, and he persecuted: *We boast and brag of such a famous persecutor, for they which know him may easily perceive that this our Doctrine had never been condemned by* Nero, *had it not been passing good.*

Tertull. in his Apol. c. 5.

Yet as bad as he was (as worse he could not well be) those blessed Apostles call upon

upon his Subjects, Christians as well as Infidels, to honour him, and to be subject unto him. But upon what account? Surely not upon a score of gratitude for any favour received from him formerly, nor out of policy, hoping thereby to insinuate themselves and their fellow-christians into his favour for the future; if they did, they fell short of their expectations; receiving from him a sad requital for so great loyalty, so clearly manifested, not only by their personal and particular practice; but also by their general precepts, whereby they endeavoured to make all others of his Subjects as loyal to him as themselves. For not long after, under the self-same *Nero*, one of them was beheaded, and the other crucified. Questionless they saw so much of his wickedness with their own eyes, that they must needs think that God had given him to a reprobate mind, to commit all iniquity even with greediness, and to proceed from bad to worse, till he had filled up the measure of his sin: So that there can be no other reason given, why they should fear such a King, who was so wicked a King, the worst of Kings, yea the very worst of men, but this, because he was a King; and the reason of that, *because there is no power but of God, the powers that be are ordained of God.* Rom. 13. 1.

Rex ſemper honorandus eſt ſi non propter ſe, tamen propter ordinem. S. Auſt. de queſt. V. & N. Teſtam. *De Civitat. Dei lib.* 5. *c.* 21.

The King is always to be honoured, if not for himſelf, yet for order ſake; and for that Kingly Government is the Ordinance of God, though the Governour be never ſo wicked. He that gave a Kingdom to *Conſtantine* the Chriſtian, gave a Kingdom alſo to *Julian* the Apoſtate: If therefore he gave a Kingdom to an Infidel, his Subjects cannot with any colour of reaſon withdraw their obedience for his Infidelity. Which are the words of the ſame Father in another Book of his; and the *hypotheſis* and inference are a deſerving Prelates of our own Church. What a Spirit of Pride then rules in the heart of that man of ſin, who over-rules the Princes of the Earth, and takes upon him to excommunicate them at his pleaſure; and to abſolve their Subjects of their Oaths of Allegiance to them; yea, to depoſe and damn them to the pit of Hell, for pretended hereſie. Who ſees not how diſſonant their Doctrines and Practices of this kind are to thoſe Apoſtolical rules, which were the undoubted off-ſpring of divine inſpiration! which tell us in effect, that no violence is to be uſed againſt the Supream Power; and that evil Princes are not to be curbed and reſtrained by Arms taken up againſt them, but by Prayers offered up to God

Davenant in Col. 4. *v.* 5.

The Duty applied againſt Papal Pride.

God for them. And their Subjects in such cases should arm themselves, not with weapons to oppose them, but with Arguments (if the will of God be so) to suffer by them; of which there is a great plenty in the Scripture, which might have been very well spared, if God had allowed them any other remedies. That tells us *if we suffer in a good cause, we suffer for a Kingdom.* And although all the afflictions of this present life, are not worthy of that glory which shall be revealed (it were high pride and presumption to lay claim to it upon that account) yet God is pleased to account such sufferers worthy of that Kingdom for which they suffer; which is such a Kingdom as will sufficiently countervail all the losses that we can possibly undergo it. Let me be hackt and hewed to pieces, burned and consumed to ashes, so that I may escape suffering hereafter, (said a Martyr.) If for being spared, how much rather upon condition of being crowned for ever with glory; he would be a gainer to purpose by his sufferings, if when his Persecutors took away a temporal life from him, God should give an eternal life unto him. *Seneca* said, *Of all that we can suffer here, if they seem long, they are but light; if they are grievous, they can be but short, sith*

Hic ure, hic seca ut in æternum parcas.

Si longæ leves, si graves breves. Seneca.

life it ſelf cannot be long. And one of better principles (that was his contemporary, and as ſome affirm, of his acquaintance alſo) ſaith the ſame, but with a great deal more of comfort and encouragement, *viz. That our light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory: while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen are temporal, but the things which are not ſeen are eternal.* And he that once rebuked *Peter* to his face, cannot (I conceive) be guilty of any great preſumption, if he queſtion his pretended ſucceſſor, what he hath to do to judge anothers ſervant, ſith he ſtands or falls to his own Lord: eſpecially ſuch a ſervant as was his rightful Soveraign; ſervant in a Scripture ſenſe, only to him who is Lord of Lords. Let him ſearch the whole New Teſtament over and over again, and when he hath done it twice, let him do it ten times more; and let him ſhew if he can, where any of that rank and condition have been excommunicated: they may be admoniſhed, rebuked, adviſed, and that with diſcretion too, obſerving their diſtance, not otherwiſe. And thoſe whom Chriſt the King of Kings hath placed in his

2 *Cor.* 4. 17, 18. *S. Paul* that once rebuked *S. Peter*, brought in as queſtioning his pretended Succeſſor.

his ſtead on Earth, he hath reſerved their final ſentence to his own more righteous judgment.

The matter being ſo clearly ſtated, by ſuch infallible Authorities as aforeſaid, what may we think of that great *Diana* of our late Reformers, the *Solemn League and Covenant*? one of the chiefeſt limbs whereof, concerning the Civil Magiſtrate, is ſo down right lame, and ſo ſuitable to thoſe *Romiſh* principles, that were we not well ſatisfied in what part of the World it had its original, we might ſooner have gueſſed it to have been contrived rather by a Conclave of *Popiſh Rabbies*, then by thoſe who pretended themſelves *Divines* of the more refined and reformed Religion. It makes proviſion for the Kings Perſon, Crown, and Dignity, as to the ſecurity thereof; but how, or how far? *Quamdiu bene ſe geſſerit*; ſo long as he behaves himſelf well, and no longer. He muſt ſtand to all intents and purpoſes in the nature of a Probationer, *durante vita*; and if they diſlike him, he is a King but *durante bene placito*, during their pleaſure; or at leaſt till they can find an opportunity to unking and dethrone him. *In the defence of the Proteſtant Religion*, there is the condition; ſo that if the King be

The Solemn League and Covenant examined.

The Article which concerns the Kings preſervation, conditional.

be wanting, or be ſuppoſed to be wanting in the defence thereof (as he will always be ſuppoſed to be by ſome Sect or Faction) they then conceive themſelves (as well they may) from that condition, abſolved from any obligation that that Covenant lays upon them (as Subjects) to protect and defend him as their Soveraign; becauſe it binds them ſo to do, only upon that condition and not otherwiſe. Yea, they will be ready to think themſelves thereby firmly engaged to their utmoſt to oppoſe him. To honour him for fear is ſervility, to do it for our own benefit, to work our ends upon him, is ſelf-love; and to do it with a reſerve or an implicite condition, is in plain terms, no other then implicite Rebellion. The actions of its Authors, were the moſt authentick Comment upon their own Act; who had no ſooner brought his Subjects into that ſnare, but they baſely defamed the King as favourer of Popery; and an Army is levied to force him to a redreſs of their pretended grievances; which amounted to no leſs then the unkinging of himſelf; the rooting out (ſo far as they could) that ancient Government of Epiſcopacy, and the introducing a *Linſey-Woolſey* one in its ſtead, (as a learned Prelate

The Authors actions the beſt Comment upon their own Act.

late ſometime called it,) which when he preached that Sermon, had not ſeen the age of a man, threeſcore and ten; and the delivering all thoſe to the ſpoil, who meerly out of Conſcience adhered to him.

Biſhop *King* in his Sermon before King *James* at *Hampton-Court*, *Cant.* 8.11.

From whom they learned this, or what hand guided that pen, or what head-piece inſpired that Party that inſerted that Clauſe, is eaſie to gueſs; not Chriſt but Antichriſt; not *Paul* one of his Apoſtles, but *Bellarmine* one of the Popes Cardinals; who tells us in plain terms and down right language; *If Princes endeavour to turn their people from the faith, they may and muſt be deprived from their Government: and Chriſtians are bound not to ſuffer ſuch a King to rule over them.* And that his Doctrine might be ſwallowed with the more eaſe, and the leſs ſtraining, he way-lays that objection, grounded upon the contrary practice of the Primitive Chriſtians; telling us (but moſt falſly) upon what ground they did it; which the Author of that peſtilent Pamphlet (fit only to make Subjects for the Prince of Darkneſs) hath borrowed from him, and made uſe of it upon the like account, *viz. If the Chriſtians of old did not depoſe* Nero, Diocleſian, *and others like to them, it is becauſe they wanted power.*

That clauſe taken out of *Bellarmin.*

Anticavaleeriſm.

power. And this that Author calls a ſufficient anſwer.

It is a thing more facile then proper for this my purpoſe, to diſcover more then this one flaw in that Politick Engine; which ſome have choſen rather to part with their livelihoods then renounce; though enjoyned to do it by a more lawful Authority, and upon far better grounds, then that by which, and thoſe upon which it was firſt impoſed. It is the joint reſolution of all ſound Caſuiſts, that ſinful vows are more ſafely broken then kept; and being raſhly and unadviſedly made, they bind to repentance, not to performance: which if our diſſenting Brethren of the Clergy, had well well weighed and conſidered, the Church might have received more benefit by their labours, and themſelves more comfort by their obedience. For how much ſoever they ſeem by their ſelected Texts for their Farewel Sermons, to pleaſe and ſolace themſelves in their ſufferings upon ſuch and ſuch accounts (as if they had left all to follow Chriſt) yet they cannot but know, that ſuch Texts have no more of comfort in them (at leaſt will yield no more unto them) then their ſufferings have of compliance with their Texts.

The reſolution of the beſt Caſuiſts concerning unlawful Vows, &c.

What

What a ſad miſtake will it be, if it ſhould prove in the winding up, that inſtead of leaving all to follow Chriſt, they have left Chriſt to follow their fanſies, or the dictates of an erroneous Conſcience; and have oppoſed, yea preferred their own private reputations to the publick peace of the Church. For mine own part I do much more commend the prudence of thoſe Noble Senators, who (in regard it had bewitched ſo many Subjects into a Rebellion againſt their Soveraign) have paſſed upon it its proper doom, *to be burned to aſhes.*

This applied to rectifie our judgments.

But I leave them and come to our ſelves, who are inſtructed from this part of the Text, that all the fore-mentioned Duties which Subjects owe to their Princes, are due and payable to them, as they are ſo. A Leſſon very neceſſary for us all to learn exactly, to remember it carefully, and to practiſe it conſcionably. Many are throughly convinced that they are juſtly due to, and highly deſerved by good Princes, that are tender Fathers of their Country, indulgent Nurſes of the Church, faithful Shepherds of the People, vigilant Keepers of the Peace, careful defenders of Juſtice, and impartial protectors of innocency. They readily pay them

Arbor honoretur cujus nos umbra tuetur.

them to the fruitful Vine that delights them with her lovely cluſters, to the benefical Olive that enricheth them with its pleaſing fatneſs, to the ſpreading Tree that yields them ſhadow from the heat, and fruit for their hunger; but to do it to the ſcratching Bramble, that fleeces and draws bloud from them, to a Tyrant that turns Juſtice into Wormwood, that perſecutes and diſmembers, that pulls down and deſtroys at pleaſure, that makes a Land an *Acheldama*, a *Field of Bloud*. *This is a hard ſaying, who can bear it?* But what ſaith St. *Auſtin*, *Government is not put into ſuch mens hands, but by the providence of the moſt high God, when he judgeth them for their great impieties to deſerve ſuch Governours.* God hath an eſpecial providence in appointing Kings, and diſpoſing of Kingdoms; Promotion is neither from the Eaſt, nor from the Weſt, nor yet from the South; but *God pulleth down one, and ſetteth up another.* The God of Heaven gave *Nebuchadnezzar* a Kingdom, *Power and Glory.* And what a King that was, I think none can be ignorant that are not ſtrangers to the holy Scriptures; which deſcribe him to be a cruel enemy to Gods people, ſpoiling them of their ſubſtance, plucking them

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Pſal. 75. 6.

Dan. 2. 37.

them out of their habitations, and carrying them into a miſerable and tedious captivity. He was the rod of Gods anger, wherewith he ſcourged that ſinful People the Jews, together with their Kings and Princes; commanding them that they ſhould ſerve him, and pray for him; and if they did not ſo, he *would viſite them with Sword, Famine, and Peſtilence.* He gives good ones in love, evil ones in anger; they all come under that diſtinction: if they are of the firſt ſort, we muſt honour and obey them chearfully; if of the worſer ſort, we muſt endure them patiently. *If the ſpirit of him that ruleth riſe up againſt thee (whether thou give him any juſt cauſe for it or not) leave not thy place.* By which Phraſe we are to underſtand defection from the duties of our place; meaning, that Subjects may not for any injuries received, from him with-hold any thing that is due unto him; though he ſhould ceaſe to do the duty of a King, they muſt not ceaſe to do the duty of Subjects.

Jer.27.6. 29.7.

Per loci deſertionem ab officio defectionem intelligit. Cartwright in locum.

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This what I have here imparted with a great deal of weakneſs (as to the managing of it) is with as much ſincerity as to the truth of it. Neither have I herein deſigned any ſecular advantage to my ſelf, but have faithfully revealed what hath been

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been taught by *Solomon*, yea by Chriſt a greater then *Solomon*, *viva voce*, when he was on Earth; and by his Apoſtles ſince his aſcenſion into Heaven. I know there have been ſome who have perverted this piece of Goſpel Doctrine, which St. *Paul* ſo clearly taught, not dreading in the leaſt his Apoſtolical Anathema. I have a great deal of confidence that this may come into the hands of ſome that are not otherwiſe minded. And for thoſe that are, and ſeek to pervert others, they ſhall bear their judgment whoever they be. And ſo I ſhall cloſe with that caution which the Author gives in the latter part of this, and in the enſuing Verſe; to avoid familiarity with, but more eſpecially, ſeduction by the ſeditious that are given to change; for ſo they are deſcribed by their levity that makes them ſo; and with his argument drawn *à malo pœnæ*, from the evil of puniſhment; which uſually attends both the ſeducers and the ſeduced, which is both ſudden and ſevere; it begins in calamity, and ends in the ruine of both: *My ſon fear thou the Lord and the King, and meddle not with them that are given to change, for their calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both?*

Gal. 5. 10.

FINIS.